



THE  
MINOR PROPHETS



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MINOR PROPHETS;

CONTAINING,

OBADIAH, JONAH, MICAH, NAHUM,  
HABAKKUK, ZEPHANIAH, AND HAGGAI.

**Translated from the Original Hebrew Text.**

BY JOHN BELLAMY.

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## TO THE READER.

THE prophecy of Daniel, which was issued in 1863, with the illustrative notes accompanying it pourtraying the extraordinary events which are likely to have their accomplishment in 1866—67, and to which attention is by the Editor respectfully solicited, is now followed by a portion of the Minor Prophets, as mentioned in the Title.

It must be remembered that this is a Translation from the original Hebrew; and not by any means a revision of the old, or as it is called authorized version.

It has been contended that a new Translation was likely to be injurious, rather than beneficial, as it might have a tendency to unsettle the faith of the Christian community at large; but this objection is replied to by the Translator in one of his notes to the book of Nahum, which is here transcribed:—

“The objection we have heard against a new translation from the Hebrew text *only*, is, that a new translation might unsettle the faith of the people. But in answer to this objection, (if it can be admitted as an objection) I have said, the faith of the people has been already unsettled. For the Hebrew Scripture proves in the clearest light, that the faith of the people is neither settled IN, nor ON the true object of divine worship.

“Some believe in the UNAPPROACHABLE, UNSEARCHABLE, INCOMMUNICABLE DEITY only—an infinitely extended metaphysical being, like wind, or infinite space. Others, that he separated a portion of his Divinity, and enclosed it in human nature, flesh and blood. But objectors refer to Isaiah xlii. 8. *I am Jehovah, that is my name, and my glory I will not give to another.*

“Others believe that there are three distinct persons, and that each of them is God. Objectors refer to Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.*

“Others, that the second person is GREATER than MAN, but INFERIOR to the FATHER. Objectors answer, there is no middle nature between the *Infinite* and *finite* man.

“Others declare that the second person, so called, is a distinct *person* from God, but distinct only in office; and that when God manifested himself to man before the fall, in paradise, he manifested himself in a human form, in which form it is said he created man—in the *likeness of God, created he him.* (Gen. v. 1.) That as the word *likeness* only applies to *form, image, or appearance*, (see Johnson) it cannot mean the immaterial *soul or spirit*, for this incontrovertible reason, that nothing as to *form, image, or appearance*, can possibly be predicated of the *spirit* of God, or of the *spirit* of man which God breathed into him. (See on Micah v.)

“These systems prove that the faith of the people is already *unsettled*, even in the state in which the Church was, on the coming of the Messiah. John iv. 22. *Ye worship ye know not what, we know what we worship.*

“This state of things, according to the plain declaration of God by the prophet, is near at hand, at the conclusion of the memorable *two thousand and three hundred years.* See note on Dan. viii. 14. *When they shall sit every man under his vine, and under his fig tree, and none shall make them afraid.* Mic. iv. 4.”

The reference here made to Micah places the doctrine of the Lord’s Supreme Divinity beyond a doubt, and is in fact a crushing reply to Unitarianism.

Special attention is called to the notes on Jonah in which the difficulty relative to the prophet being three days and three nights in the belly of the fish is met, and explained.—Attention is also called to the Book of Daniel, published three years since.

To this issue of the Minor Prophets, there is appended, as a Supplement, an original treatise on the 9th verse of the APOSTLE JUDE, concerning Michael the Archangel contending with the devil about the body of Moses ; shewing who Michael the Archangel was, and what devil he contended against.

Should the issue of these portions of Holy Scripture prove at all remunerative, so as merely to defray the expense of printing, it is intended to issue the whole of the Old Testament Scriptures, in a popular and readable form ; and thus to put the English reader in possession of the priceless treasures contained in the notes of this eminent Translator.

*Elm House, Seaforth, Liverpool,*

*January 1st, 1867.*

P. STUART.

## SPECIAL NOTE BY THE TRANSLATOR.

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### CHRIST QUOTED FROM THE HEBREW.

I MAY be told that Christ and the Apostles quoted the Scriptures from the Septuagint; for this has often been asserted, even by some of the learned. But it is a serious mistake: they always made their quotations from the Hebrew Scriptures. Where the Septuagint agree with the original, it may be said that Christ and the Apostles agree with the Septuagint; but where the Septuagint are at variance with the Hebrew, and the quotation is consistent with the Hebrew, then it must be admitted that the Hebrew was always quoted by Christ and the Apostles. A few examples will prove this.

John, ch. ii. 17. 'Ο ζῆλος τοῦ οἴκου σου κατέφαγέ με is a quotation from Psalm lxix. 10, בְּזֵית תְּמִקְדֵּשׁ כִּי ki kinath beethka akaalaathni, for the zeal of thine house hath eaten me up.

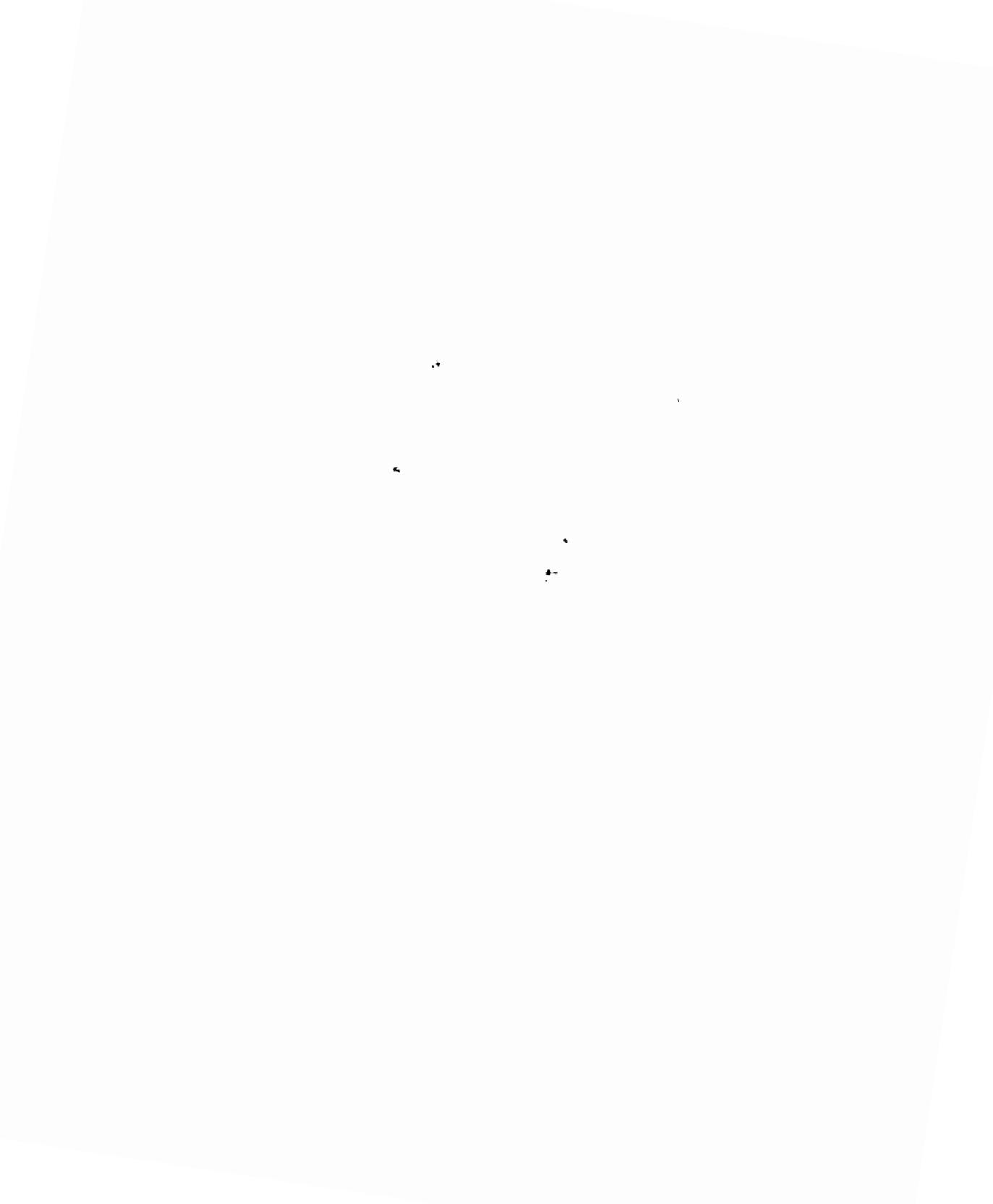
Luke xxiii. 46, from Psalm xxxi. 5, וְתַחַזֵּק מִצְרָמָה beyaadka aphkid rouchi, Into thy hand I command my spirit. Ch. xx. 17, from Psalm cxviii. 22, אָמַת אֶבֶן מְאֵאסוּ הַבּוֹנִים הַהְרָאֵת בָּהּ Eben maaesou habonim haathah lerosh pinah, The stone which the builders refused is become the head of the corner. In these passages the Septuagint agree with the Hebrew; therefore we have authority to say, that so far they are quoted from the Hebrew.

In the following passage we find that the quotation is made from the Hebrew verbatim, and not from the Septuagint. Matt. xxvii. 46, 'Ηλί, 'Ηλί, λαμὰ σαβαθαύλ; Psalm xxii. 1, אֵל אֵל לְמֹת שׁוֹבֵת Eli Eli laama

gnazabthani, My God, my God, why hast thou forsaken me? But the Septuagint, 'Ο ΘΕΟΣ, δ Θεός μου, προσχέει μου, ιντι ἐγκατέλιπες με; O God, O my God, attend to me, why hast thou forsaken me?

But the latter clause of this first verse of the Psalm in the Septuagint, is not only inconsistent with the Hebrew, but with the whole tenor of the Christian religion. The English translation, though not accurate, is not chargeable with anything of this nature. It stands thus in Hebrew, רָאשׁוֹק מִשׁׁׁוֹנֵה וְבָאֵת shaachok mishonghi dibree shaagaathi, which the English translators have rendered thus, Why art thou so far from helping me, and from the words of my roaring? But the Septuagint, μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου, The words of my transgressions are far from my salvation. From this it appears evident, that the English translation agrees in sense with the Hebrew, and that the Septuagint translation is altogether inconsistent with both. The Greek translation cannot be applied to Christ, as intimated; for it is said of him, that *he was without sin*: 2 Cor. v. 21; 1 Pet. ii. 22.

Thus the Apostles and Christ himself declare that the passage in the above Psalm was spoken of him. But the Jewish translators have supposed that it was spoken by David concerning himself. These are convincing proofs that Christ and the Apostles made their quotations from the original Hebrew, and not from the Greek; from the pure Hebrew, and not from the Septuagint, a corrupt translation.



MICHAEL THE ARCHANGEL,  
CONTENDING WITH THE DEVIL ABOUT THE BODY OF MOSES :

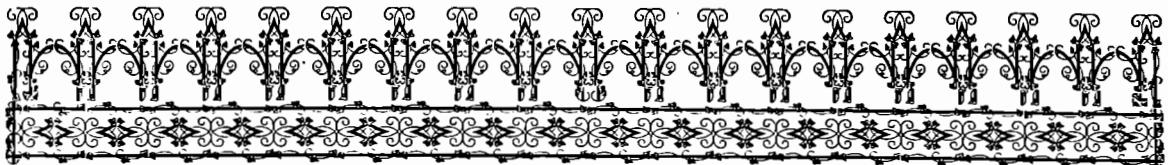
SHEWING

WHO MICHAEL WAS, AND WHAT DEVIL HE CONTENDED AGAINST.

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BY THE LATE JOHN BELLAMY.





*Jude ver. 9. “ Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”*

I HAVE never seen any satisfactory attempt at a comment on this very abstruse passage, viz., to shew that no such absurdity was in the contemplation of the sacred writer as is held forth by professing Christians, almost universally; that *an archangel called Michael, contended with the devil about the body of Moses*. The last commentator I have read who has ventured to mention this subject, is honest enough to say—"As to what is here said to be the subject of the angel's dispute, *the body of Moses*, I do not understand what it means."

The supporters of this fanciful notion, as it stands in all the versions, have been treated by objectors with all that contempt and ridicule which such ignorance deservedly merits; to suppose that one *immortal being*, called *Michael the archangel*, and another *immortal being*, ignorantly called the *devil*, came, the first from heaven, the second from hell, to a valley in the land of Moab, to *dispute about the body of Moses*; about a poor material body of skin and bone. Surely if the understandings of such teachers were not rendered callous by a wilful adherence to obvious error, (almost consecrated by time,) they would hesitate, and ask the following question—Why should these two supposed beings contend for such a body? for if they were consistent in believing that the fire of hell is the same as the fire of this world, as all enthusiasts teach and preach, and supposing that the devil had succeeded in taking the body, had the body been then in existence, then the body would have been consumed in a moment. And on the other hand, if **MICHAEL** had gotten the victory over the **DEVIL**, the material, perishable body of Moses would not have been a fit subject for heaven, had he been permitted to have carried it thither. Now as nothing is said by the *devil*, or *Michael*, concerning the end they

had in view on disputing about the material body of Moses; and as we have found that Joshua was more than equal to both of these fancied contenders, for it is said that *he*, i.e. Joshua, buried Moses in a valley in the land of Moab (see Deut. xxxiv.); it is therefore conclusively evident that the sacred writer did not refer to the material body of the Hebrew lawgiver.

Commentators have given in other languages certain words in this verse with the Greek pronunciation, which has been the cause of this absurd conclusion, that an angel called Michael was sent from heaven to dispute with the devil about the body of Moses. The subject here referred to, viz., *the body of Moses*, has with me, been a subject of long subsidiary study, and the conclusion of my research I lay before the learned and intelligent readers.

The first word which is necessary to be understood as to its application, is *ἀρχαγγέλος archangelos*, which is rendered *archangel*. This is a compound word, from *ἀρχη arche* which means the *chief*, a *first*, or *original*, (Col. i. 18; Rev. i. 8; xxi. 6; Rev. iii. 14; John i. 1). *Authority, rule, power* (Luke xx. 20). And *ἄγγελος angelos*, a messenger (Matt. xi. 10, Mark i. 2, Luke vii. 14)—the *Bishop*, or president of a Christian church, (Rev. i. 19, ch. ii. 1), literally *the first messenger*. But the translators having retained the Greek pronunciation of this compound word, have given us the word *archangel*. Hence it has been understood to mean, that an *archangel* was sent down from heaven to *dispute with the devil about the body of Moses*. There is no authority from Scripture that will sanction such an absurd and undignified conclusion; as it supposes that something respecting the establishment of the Christian religion was not foreseen by God, and therefore that he was under the necessity of sending a person called

*Michael the archangel, to dispute with the devil about the body of Moses.*

I find that in every *renewal* of the representative, or *sacrificial dispensation*, there has been an *ἀρχαγγέλος archangel*, i.e. *first messenger*, or *high-priest*, to *set in order*—to *dispose*—a *beginning in order of time*—an *entrance into being, or act.* (Matt. xix. 4; xxiv. 8.) And so it was on the defection of Cain, Seth, who was a true believer in the coming of the Messiah, was chosen as the head of the church, to *set, place, regulate, and keep in order* the establishment according to the divine command. He was the *ἀρχαγγέλος archangel*; i.e. *first messenger*, or *high-priest*, which was communicated to Adam on the birth of Seth, in the way which God had ordained, from the mercy-seat from between the cherubims. And therefore Eve said, *God hath appointed me another seed instead of Abel, whom Cain slew.* That was a *seed*, or *posteriority* from the true worshippers, as Abel was a representative type of the Messiah. Thus Seth was the *ἀρχαγγέλος archangel*, i.e. *first messenger*, the *head, principal, or high-priest*, who was appointed by God, after the defection of Cain.

The second *ἀρχαγγέλος archangel*, or *first messenger*, on the second *renewal* of the covenant, was Noah; of him it is said—*Noah was a just man, and perfect in his generation, and Noah walked with God.* Gen. vi. 9, 18. *And God said unto Noah—but with thee will I establish my covenant.—And Noah builded an altar unto the Lord.* Ch. viii. 20.

The third *ἀρχαγγέλος archangel*, or *first messenger*, who was a type of the Messiah, was the great progenitor of the Hebrews, Abraham, on the third *renewal* of the covenant. Of him it is said—*And I will make of thee a great nation, and I will bless thee.* Gen. xii. 2. *In that same day the Lord made a covenant with Abram.* Gen. xv. 18.

The fourth *ἀρχαγγέλος archangel*, i.e. *first messenger*, on the fourth *renewal* of the covenant, who was a type of the Messiah, was Moses; concerning him it is said—*I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.* Deut. xviii. 18.

Thus we find that four *archangels*, i.e. *first messengers*, or *first high-priests*, were invested with power to govern the church from the first establishment of the first *renewal* of the covenant by Seth, to the end of the Hebrew church, when the Messiah (according to the

declarations of the prophets) was to come to put an end to the whole body of *sacrificial worship*, which was accordingly accomplished, for without sacrifice there can be no Judaism.

I shall now proceed to point out the last *ἀρχαγγέλος archangel*, *messenger*, or *high-priest*, who was to prepare the way of Jehovah, even a greater than Moses. who was to speak unto them all the words that God would command him. This *ἀρχαγγέλος archangel*, or *first messenger*, who was to publish the appearance of the Messiah, is mentioned by the prophet Isaiah. ch. xl. 3. *The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a high way for our God.*

Also by the prophet Malachi, ch. iii. 1. *Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold, he shall come saith the Lord of hosts.*

This *ἀρχαγγέλος archangel*, or *first messenger* of the Christian dispensation, was to be a greater prophet than Moses; for it is declared that *whoever will not hearken to the words which he shall speak in my name, I will require it of him.* Deut. xviii. 19.

Now the truth of these prophecies is confirmed by Christ himself. Matt. xi. 10, 11. *For this is he of whom it is written, behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the baptist.*

Hence it is evident that the Baptist was the *ἀρχαγγέλος archangel*, i.e. the *first messenger* of the *CHRISTIAN DISPENSATION*, who fearlessly declared before the united pharisaical body, i.e. the *adversary*, *Behold the Lamb of God, that taketh away the sin of the world.* John i. 29.

The next word we must notice in its application is *σωματος soomatos*, which in its primary application means to *conceal under cover*,—to represent *imperfectly*, or *typically*, under the shadows and types of the Mosaic dispensation. See 1 Cor. xiii. 10, 12. *But when that which is perfect is come, then that which is in part shall be done away.—For now we see through a glass darkly, but then face to face.* And as all things recorded in the books of Moses concerned the fulfilment of the sacred promise of the coming of the Messiah, so they were always applied to a *visible personal reality* under

the Christian dispensation, even to the *Messiah* as foretold in the *shadows, types, and figures* in the *books of Moses*, which *shadows, types, and figures* are called the *body of Moses*; the whole assemblage of all things that had respect to the manifestation of the Redeemer, which he explained. In this sense it was evidently understood by the sacred writer.

The word *διαβολω* *diaboloo*, is rendered the *devil*; if there can be found any learned bigots so ignorant as to believe that there was a being called by the translators the *devil*, possessing one of the attributes of the Deity! there is nothing too absurd, or blasphemous that may not be foisted on mankind. For by the application of this word by every person on the earth at the same moment, it would necessarily, and plainly signify that a great chief called the *devil*, is omnipresent as well as God. For all teachers represent this man-made sprite, present in all nations, and with every person at the same time to tempt them to commit sin. The very origin of this translation arises from an error made by the translators, which when it shall be examined will be obvious to the learned; for suffering the Scripture to interpret itself, it will satisfactorily prove how this word in Hebrew, viz., *יְהוָה satan*, should be translated, as it is truly translated in other parts of the common version. This word literally means an *adversary*, as may be seen by turning to Numb. xxii. 22. *And the angel of the Lord stood in the way יְהוָה lo-satan, for an adversary*. Now as the angel of the Lord could not be the *devil*, the translators have been modest enough to translate this word *satan*, an adversary. See 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. an *accuser*, or *slanderer*.

This same word *יְהוָה satan*, ought to have been translated in Job ii. 1, 2, 4, an *adversary*, for no one capable of thinking soberly can suppose that when the people met together in divine worship, that this visionary being came in among them to converse with God, in order that he might be permitted to trouble the patriarch. Until such absurdities be expunged from the sacred volume, which in no part sanctions such childish foolery, fit only to frighten those who are weak enough to believe the tales about *witches, fairies, hobgoblins, wizards, necromancers, and conjurors*: the Bible will fall into general disuse—immorality will break forth like a mighty flood and will sweep away the Christian truths, as those sacred truths overwhelmed the pagan worship of idols at the end of the apostolic church.

*Durst not bring a railing accusation against the*

*adversary*. We have now to enquire why the Baptist durst not bring a railing accusation against the adversary. There are two words in the translation of this verse which are expressed in the strongest terms, and more pointedly as to the strict meaning of the sacred writer in the Greek: these are the words *βλασφημιας blasphemias*, and *κρισιν krisin*. The first literally means *blasphemous*, and *κρισιν krisin*, signifies *Judgment*. See John v. 27 &c. Gr. *Durst not bring a blasphemous judgment*.

Such was the ruling power of the priesthood when the Messiah came to abolish the sacrificial worship, that they had made it a serious crime to utter anything against the sacrifice of bulls, sheep, or lambs, as these were all they esteemed necessary to salvation. Yet at the same time they were living in the practice of those things which were contrary to the divine command. The apostle declared them to be “ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ.” ver. 4. They despised the teaching of the Baptist—they preferred sacrifice before obedience, and the fat of rams to hearkening to the voice of the Lord. And he said to them—*O generation of vipers, who hath warned you to flee from the wrath to come?* The Redeemer also shows the true character of this *adversary* to the Christian religion in Matt. xxiii. 13, 14, 15, 16. So that the Baptist, to avoid the fatal consequence had he brought a charge of *blasphemous judgment*, left the *adversary* to the judgment of God, saying, *The Lord rebuke thee*; and showing that the Redeemer was the long foretold Messiah, when in his preaching he declared—*Behold the Lamb of God, who taketh away the sin of the world.* John i. 29.

Thus we find that there was no celestial being called by the term *archangel*, sent down from heaven to dispute with the devil about the fleshly body of Moses—no devil from hell, according to the vulgar opinion hitherto understood, to dispute with an *archangel*: but that it was the *ἀρχαγγέλος arch-messenger*, i.e. the first messenger—and that the word *διαβολω*, *diaboloo*, rendered the *devil*, was applied as a collective noun singular to the assembled body of the pharisees, the *adversary* of the mission of the Baptist, the declared, interested enemy of the gracious Redeemer.

Let those therefore who suppose that the contention was about the material body of Moses, recollect, that the material body of Moses had been buried in a valley in the land of Moab about 1500 years, when it was

said that Michael and the devil contended about this body of Moses. Such uninformed reasoners must then be convinced that a contention for the material body of Moses never took place between these two *immaterial beings*.

Such a passage as this, so grossly misunderstood by the original translator in the early age of the church, and servilely copied, in every age, to this day; is not calculated to impress the minds of intelligent men with that high veneration in which the sacred Scriptures ought to be considered as the Word of God. We are told that it would be a reproach to those possessed only of a mediocrity of understanding to believe that the disputation as recorded in the translation between Michael and Satan, was a literal fact, which we find by a true translation of the verse was never in the contemplation of the sacred writer. For we see that *the body of Moses*, here introduced, had a plain reference to the *divine laws, ordinances, sacrifices, offerings, rites, and ceremonies*, which God commanded to be observed, comprehending the types and figures, i.e. the whole *body of the laws of Moses*, and the prophecies concerning the coming of the Messiah. This was the subject of the dispute between Michael the *apxayyelos, first messenger* of the Christian dispensation, and the *rw satan, the adversary*, called the *devil*; i.e. the hypocritical body of the pharisees, who always opposed Christ, Matt. xxi. 46. because they flattered themselves that when the Messiah came he would be endowed with power to give them dominion over the whole world, and that they should be a nation of priests to teach all the nations Judaism. The one contending that the body of the prophecies in the books of Moses did not refer to Christ as the Messiah, the Baptist on the other hand, proving to the adversary that all the prophecies concerning the

Messiah were to be accomplished before his advent, that they were accomplished before his advent, consequently that he was the true Messiah, concerning whom all the prophets bare testimony: and which, therefore, he declared when he pointed to him and said—*Behold the Lamb of God, that taketh away the sin of the world.* John i. 29.

Moreover, these prophecies concerning the advent of the Messiah, were of such a nature that they never can appear to be accomplished at this period of the world, as those nations and things are no more, but are lost in the mighty mass of the population of the whole world, and in the final destruction of those things concerning which it was foretold that their destruction should be accomplished. For Christ himself declared that there *should not be one stone (of the temple) left upon another that should not be thrown down.* Matt. xxiv. 2. And fifteen hundred years before that period, it was declared in the divine communication from the mercy-seat, that *The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.* Deut. xxviii. 64. The fulfilment of these divine prophecies was accomplished when Vespasian burnt the temple, destroyed Jerusalem, and scattered the people among all nations under heaven. To this day there is not a nation under heaven where the Jews are not scattered—the temple—the sacrifices, oblations, offerings, rites, and ceremonies, the adversary to the Christian religion, with the people who contended with the Baptist, are swept away, and old Judaism has ceased for ever: no sacrifices have been offered since that period, and without sacrifice there can be no Judaism.

# OBADIAH.

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THE vision of Obadiah. Thus saith the Lord Jehovah, concerning Edom. We have heard a report from before Jehovah, and a messenger is sent among nations : Arise ye, for we will arise against her in battle.

2 Behold I have made thee little among the nations : thou art exceedingly despised.

3 The pride of thy heart hath seduced thee, dwellers in clefts of a rock, his habitation is high : saying in his heart, Who shall bring me to the earth ?

4 Though thou be high as the eagle, yea, though thou set thy nest among the stars : thence I will cause thee to descend, saith Jehovah.

5 If thieves come to thee, if robbers by

night, how art thou cut off ! will they not have stolen their sufficiency ? if the grape-gatherers came to thee, will they not leave gleanings ?

6 How are they of Esau changed ! his concealments are sought.

7 All the men of thy covenant have brought thee to the border ; the men at peace with thee have deceived thee, they have prevailed against thee : for thy bread they laid a wound under thee ; no understanding is in him.

8 Shall I not in that day, saith Jehovah, even destroy the wise of Edom, and understanding from mount Esau ?

9 And thy mighty, O Teman, will be dismayed ; because that every one will be cut off from the mount of Esau, by slaughter.

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## NOTES ON OBADIAH.

1. *We have heard a rumour from the Lord.* The word *רָאָה meeth*, is rendered *from*, *viz.*, from the Lord ; this is a compound word, of *רָאָה mem*, which reads *from*, and of *רָאָה eth*, as it is translated in Gen. xix. 13, Exod. xxx. 23—1 Sam. xxii. 4—*before*. Heb. *We have heard a rumour from before Jehovah.* The rumour which was heard by the prophet was in the Divine communication from the mercy-seat to the prophet, concerning the judgments that were coming on Edom, and the ambassador, or messenger (*viz.*, the prophet) was sent to the people.

*Arise ye, and let us rise up.* To *rise*, is to *rise up*. Heb. *Arise ye, for we will arise.*

2. *I have made thee small among the heathen.* Heb. *I have made thee little among the nations.*

3. *Thou that dwellest in the clefts of the rock.* Heb. *Dwellers in clefts of a rock.* That was the mountainous places of defence in Edom, which had rendered invasion impracticable.

4. *Though thou exalt thyself as the eagle.* The word *תָּאַגְּבֵה tagbihah*, rendered *exalt thyself*, reads, *high—though thou be high as the eagle.*

6. *How are the things of Esau searched out ! how are his hid things sought up.* *Things searched out, and hid things sought up*, are the same. We find a great number of such like absurd repetitions, made by the original translator, and which have been copied into succeeding translations in different ages.

In the first clause, the words, *the things*, are supplied. The word, *רָאָה nochphisou*, rendered, *searched out*, is variously expressed under its root ; but the words, *searched out*, do not give the precise sense.

The word properly means *to change* (Job xxx. 18), and thus to *disguise*, or be *disguised*, not to be known, by putting on a different garment. 1 Kings xxii. 30—1 Sam. xxviii. 8—2 Chron. xviii. 29.—Heb. *How are they of Esau changed.*

The second clause is rendered, *How are his hid things sought up* ; the words, *How, things, up*, are supplied, and *רָאָה nibgnou*, rendered *sought up*, means *sought* : *רָאָה matsphunaa*, which is translated *his hid things*, means to *conceal, cover, hide, a covering.* Num. xvi. 38, 39—Isa. xxx. 22.—This second clause reads,—*His concealments are sought.*

8. *Destroy the wise men out of Edom and understanding out of the mount of Esau.* The wise men of Edom, and the understanding out of the mount of Esau, mean the ruling hierarchy of idolators who pretended to be wise in defining the attributes of God by the worship of idols, in the great hierarchical temple on the mount of Esau, the metropolitan centre of their idolatry. This appears from the following verse, *viz.*, *And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.*

Teman was a district governed by an elective head for life, after the manner of the country where the patriarch Job governed in Edom. Eliphaz, the Temanite, in Job, appears to have been at that period, the chief ruler of Temau. See note on Gen. xxxvi. 15. Eliphaz, the Temanite, the first-born of Esau, was Eliphaz, the Temanite, so frequently mentioned in the book of Job.

9. *To the end that every one of the mount of Esau may be cut off by slaughter.* This verse, as it stands in the authorized version, represents God as if He breathed revengeful fury against the people of Edom, for a crime committed by their ancestors. Thus we find that one part of

## OBADIAH.

10 For violence against thy brother Jacob, shame will cover thee: when thou shalt be cut off for ever.

11 In the day thou stoodest on the other side, in the day that the foreigners carried captive his forces: and aliens entered his gates, and cast lots upon Jerusalem, even thou as one among them.

12 But thou wilt not look on the day of thy brother, on the day of his alienation: moreover, neither shalt thou rejoice over the children of Judah, in the day of their destruction: for thou shalt not speak proudly in the day of her distress.

13 Thou shalt not enter through the gates of my people in the day of their calamity; moreover, neither shalt thou look on his affliction in the day of his calamity: moreover, neither shalt thou send for his substance in the day of his calamity.

14 Neither shalt thou stand upon the cross way, to cut off his fugitives: nor deliver up his remnant in the day of distress.

15 For the day of Jehovah is near upon all the nations: accordingly as thou hast done, it shall be done to thee; thy reward shall return upon thy head.

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Scripture contradicts another part of Scripture in the authorized translation, for it is said—*the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.* Deut. xxiv. 16.—For it is declared that *the mighty men of Teman should be dismayed, to the end that (or in order that) every one of the mount of Esau, might be cut off by slaughter.*

This error arises from the improper choice of a word for the translation of *פָּרָה lamed-nan*, which is rendered *to the end that*. This

16 For as ye have drunk upon the mountain of my holiness, all the nations shall drink continually: yea, they shall drink and destroy, and they shall be as they had not been.

17 Yet upon mount Zion shall be deliverance, for there shall be holiness: and the house of Jacob shall possess their possession.

18 For the house of Jacob shall be a fire, and the house of Joseph a flame; but the house of Esau for stubble, and they shall kindle among them, and consume them: and none shall be remaining of the house of Esau; for Jehovah hath spoken.

19 And the south shall possess the mount of Esau, and the plain before the Philistines, also they shall possess the country of Ephraim, and the country of Samaria, and Benjamin, Gilead:

20 Also the captivity of the host of the children of Israel, that of the Canaanites, to Zarephath, and the captivity of Jerusalem which is at Sepharad, shall possess the cities of the south.

21 Then the saviors shall come upon mount Zion to judge the mount of Esau: but the kingdom shall be for Jehovah.

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is a compound word of *ל lamed*, which is rendered *to*, and *מְגַנֵּן magnan*, *to the end that*. But the *ל lamed* should be translated as it is in Josh. ix. 9, *because*—and *מְגַנֵּן magnan, that*, as it is in Exod. iv. 5.—Deut. iv. 1.—The word *may* is improper, there being no subjunctive mood in the language. Heb. *Thy mighty, O Teman, will be dismayed; because that every one will be cut off from the mount of Esau, by slaughter.*

10. *And thou shalt be cut off for ever.* Heb. *When thou shalt be cut off for ever.* That is, when the government of Edom should be overthrown, which the prophet informs them would certainly take place; he then says, that the posterity of Esau would be ashamed of the violence of their progenitors to Jacob.

# JONAH.

## CHAPTER I.

**N**OW the word of Jehovah was before Jonah, the son of Amittai, saying,

2 Arise, go to Nineveh, that great city ; and cry against her : for their wickedness hath ascended before my face.

3 But Jonah arose to flee unto Tarshish, from the presence of Jehovah : then he descended to Joppa ; there he found a ship going to Tarshish, and he gave her hire, and descended into her to go with them to Tarshish, from the presence of Jehovah.

4 But Jehovah sent forth a great wind on the sea, and a mighty tempest was in the sea : that the ship was thought to be broken.

5 Then the mariners were afraid, and they cried each to his god, and cast forth the wares that were in the ship, into the sea, to lighten it of them : but Jonah had descended to the sides of the ship ; there he lay and was inactive.

6 Now the pilot captain approached to him, and he said to him, What concerneth thee, O sleeper ? arise, call upon thy God ; peradventure that God will think upon us, that we shall not perish.

7 Moreover, they said every one to his companion, Come ye, for we will cast lots, then we shall know for whose cause this evil is upon us ; so they cast lots, and the lot fell upon Jonah.

8 Then they said to him, Declare now to us, for whose cause this evil is upon us ; what is thy occupation ? and whence comest thou ?

## NOTES ON CHAP. I.

17. *And Jonah was in the belly of the fish three days and three nights.* This translation appears to be confirmed in the gospels. *An evil and adulterous generation seeketh after a sign, and there shall no sign be given but the sign of the prophet Jonas.* Matt. xii. 39.—The same is

what is thy country, and of what people art thou ?

9 And he said to them, I am a Hebrew, and I fear before Jehovah, the God of heaven, who hath made the sea and the dry land.

10 Then the men reverenced *with* great fear, and said to him, Why hast thou done this ? for the men knew that he fled from the presence of Jehovah, because he had told them.

11 And they said to him, What shall we do concerning thee, that the sea shall be calm before us ? for the sea wrought and was tempestuous.

12 And he said to them, Take ye me, and cast me into the sea, so shall the sea be calm before you : for I know that because of me this great storm is upon you.

13 Nevertheless the men rowed to bring to the land, but they were not able : for the sea wrought and was tempestuous against them.

14 Wherefore they cried before Jehovah, and said, We entreat, O Jehovah, suffer us not to perish by the soul of this man, and lay not upon us the blood of the innocent : for thou, O Jehovah, thou hast provided accordingly as thou hast pleased.

15 Then they took Jonah and cast him into the sea : and the sea ceased from his raging.

16 And the men feared *with* great reverence before Jehovah, and offered a sacrifice before Jehovah, and vowed vows.

17 Now Jehovah had prepared a great barge to remove Jonah : and Jonah was in the belly of the barge, three days and three nights.

written in Luke xi. 29, 30, *This is an evil generation ; they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninevites, so shall also the Son of Man be to this generation.*

The almost universal opinion is, that the sign of the prophet Jonah to the Ninevites, was his being in the belly of a whale *three days and*

## CHAPTER II.

THEN Jonah prayed to Jehovah his God :  
from the belly of the barge,  
2 And said, I cried to Jehovah, because  
affliction was upon me, and he answered me :

*three nights* : that it was the typical sign to the Ninevites that the Messiah was to be *three days and three nights* *ἐν τῇ καρδίᾳ τῆς γῆς* *in the heart of the earth* ; and the sign to the Jews, and to all succeeding generations, that He was the true Messiah. The type, or figure, however, would not be correct, if this were the application of the sign of Jonah to the Ninevites ; for Christ was not *three days and three nights* in the sepulchre ; even according to the narrative, he was but about half that time before the resurrection ; for from the ninth hour, which was our three o'clock in the afternoon, when He gave up the ghost, to six on the Sunday morning is only *thirty-nine hours* ; whereas if we are to believe the narrative, as the translators have taken it, He should have been *three days and three nights*, or three times twenty-four hours in that situation.

Some commentators being determined to make it out some way or other, have endeavoured to shew, that the Redeemer was *three days* in the grave, because from three in the afternoon on the Friday to the morning of the Sunday is a part of *three days*, and thus, say they, a part of *three days*, may be taken for *three days*. This, however, would not be true according to the narrative, for it is said—*In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.* Matt. xxviii. 1.—Such commentators should have recollect ed that it is said in this verse—*In the end of the Sabbath, as it began to dawn towards the first day of the week* : not that it was the *first day* of the week. They should also have remembered that when the persons went to the sepulchre at the beginning of the dawn, that the Redeemer had risen (ver. 5. 6.) *Ye seek Jesus who was crucified, He is not here : for He is risen.* Therefore, He, who was the true light, that lighteth every man that cometh into the world, (John i. 9.) had risen before the beginning of the dawn. How long it was before the beginning of the dawn, does not appear ; it was, however, in the fourth watch of the night ; which fourth watch commenced at our three o'clock on the Sunday morning, they counting the hours of the day from six in the morning, to six in the morning following. Now as the beginning of the dawn does not commence before the sun be on the crepusciline circle, which is within eighteen degrees of the verge of the horizon,—as in the latitude of Jerusalem at the time of the Passover, the sun rose before the first day of the week, or before the beginning of the third day from the crucifixion,—and as He had risen even before the beginning of the dawn,—it conclusively follows, that the Redeemer was not in the sepulchre even a part of the third day. So that the statement of the *three days and three nights*, applied to the residence of Jonah in the belly of a whale, will not any way agree with the truth : and consequently could not be the sign of Jonah that the Redeemer should be *three days and three nights in the grave*, before His resurrection.

A more conclusive reason, if possible, that the Redeemer being *three days and three nights* in the sepulchre, cannot mean the sign of the prophet Jonah given to the Jews is, that He was only two nights in the sepulchre, viz., *Friday night and Saturday night*. And as this fact, according to the express word of the narrative, is undeniably evident—it is as demonstrably evident, that the Redeemer, being this time, viz. *two nights only, and one day, and a part of a day only*, was not the sign of the prophet Jonah given to the Jews, that the Redeemer was the pro-

from the belly of hell I cried ; thou hast heard my voice.

3 For thou didst cast me into the deep, in the heart of the seas, and the flood surrounded me : all thy billows and thy waves passed over me.

4 Then I said, I am driven from before thy

mised Messiah. I shall therefore proceed to shew what the sign given to the Jews was, that Christ was the promised Messiah, and its obvious application to that people.

The first enquiry necessary is—In what sense was Jonah a sign to the Ninevites ? And in what sense was Christ a sign to the Jewish nation ?

Jonah was known to the people of Nineveh to be a prophet of God, as well as to his people ; for the fulfilment of those things which he had foretold, sufficiently established him as a true prophet, or one who received his information in the way which God had appointed, viz. from the mercy-seat from between the cherubims. It is obvious that the mission of Jonah was conditional ;—ver. 2. *Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee* ; for his being sent to preach to the people obviously implies a condition ; and that this condition was, the abolition of idolatry, and the worship of the true God. This is declared in the 5th verse of chap. iii. where it is said, as soon as Jonah had delivered his mission—*So the people of Nineveh believed God, and proclaimed a fast. And God saw their works, that they turned from their evil way ; and God was satisfied concerning the evil that He declared to do unto them, and He did it not.* (ver. 10.)

Hence it appears how Jonah was a sign to the Ninevites, and how Christ was a sign to the Hebrews ; for as Jonah was by the providential hand of God saved from destruction on the third day, and preached three days to the people of Nineveh, declaring that after that period of *three days*, if they repented not, Nineveh was to be destroyed in *forty days*—, so on the approach of the *third day* after the crucifixion, Christ was to rise, and to remain *forty days* before His ascension. This, therefore, corresponded to the sign of Jonah to the Ninevites, viz. *There shall be no sign given it, but the sign of Jonas the prophet.* Thus Jonah by the delivery of his mission in *three days*, was a sign to the Ninevites for the end of their idolatrous worship ; as the resurrection of Christ on the approach of the *third day*, and His continuance on the earth *forty days* after the resurrection, was the sign given to the Jews, that He was the true Messiah—and that by His dispensation He put an end to the Jewish Church, as the mission of Jonah put an end to the idolatrous profession of the Ninevites.

But the great objection to the narrative is, it is said that Jonah was swallowed by a whale ; and his existing *three days and three nights* in its belly. If we were to admit this statement to be correct as it stands in the authorised version, it is not an article of faith to believe that Jonah was swallowed by a whale—nor is it necessary for salvation to believe, that he could exist *three days and three nights* in the stomach of the animal under water, where there could not be a supply of the air, in order that he might not be suffocated ; for we find that the power of animation was not suspended, as some reasoners have supposed, because it is said—*Then Jonah prayed to the Lord his God out of the fish's belly.* Neither have we any authority for concluding that all the food eaten by the fish during that period passed off digested, while the body of Jonah remained perfect with all the powers of body and mind—or whether the digesting powers of the whale were laid in a dormant state for *three days and three nights*—all which subterfuges those have been driven to, who have not understood the Hebrew Scriptures, being led on to believe that the

eyes : yet I will again look toward the temple of thy holiness.

5 The waters compassed me to the soul, the depth surrounded me : the weed was wrapped about my head.

6 I descended to the cuttings of the moun-

tais, the earth with her bars for ever about me : yet thou hast brought my life from corruption, O Jehovah my God.

7 When my soul fainted within me, I remembered Jehovah : and my prayer came before thee in the temple of thy holiness.

authorized versions in all Christian nations, are perfect translations from the Hebrew text. Whereas they are translations *from* translations. And thus the manifold errors made in those early ages, have been literally copied age after age,—almost consecrated by time, and confirmed by a total neglect of the Hebrew in our universities, as necessary for ordination ; notwithstanding it is the language in which God has condescended to give His Divine commands ; and consequently it is the most essential, and indispensable branch of learning, as a qualification for ordination. But passing by all such evasions of the truth as it stands in the Hebrew text, the enquiry I mean to make is, whether the translation given in the authorized version be the true meaning of the Hebrew text, without any appeal to fanciful conclusion, or the introduction of miracle, when no miracle was necessary to convince Jonah that he was acting in direct opposition to the express command of God. I shall, therefore, proceed to translate several words of Chaldee origin, which have been most eminently mistaken ; and give the settled signification of such words from ancient usage, when the Hebrew and Chaldee were national languages before the dispersion of the Jews ; which will give a view of this subject consistently with the obvious meaning of the sacred writer.

The words *דָּגָה*, and *דָּגָה*, are generally chosen to mean a great fish, or some sea monster ; it is also applied to whatever appertains to the profession of fishing ; as to *fishermen* (Isa. xix. 8.)—to things that are necessary at sea, to *house* the fish, such as *boats*, *barges*, *coasters*, and is written in this sense by the most learned Rabbies in their writings. This word is not used in this verse to mean a *fish*, but to the nature of the business done in those vessels, which was that of *fishers* ; and this, according to the most learned Jewish Rabbies, is the true and literal meaning of the word. See “*Lingua Sacra*,” under *dag*, where the words *בְּסִירֹתָהּ* *besiroth daugah* (in Amos iv. 2.) which are translated in the English version *fish-hooks*, are truly translated—*fishing vessels*.

The learned lexicographer says, “ This in the English translation is *fishings hooks*. But after the most strict examination, I cannot find any of the commentators or lexicographers of note, espouse this sense, (see Jarchi, Kimchi, Jonathan, and Buxtorf,) who are decidedly unanimous that the true meaning of the words *בְּסִירֹתָהּ* *besiroth daugah*, in Amos iv. 2, is *fishing vessels* ; and the learned Abarbanal, is also of a similar opinion. See also the Chaldee under *דָּגָה* ; and *your daughters in the fishermen's ship*. Targ. Jona. Amos iv. 2.” And in Talm. Heb. it denotes a covered boat or small sloop. *He that sells the ship, sells the cock-boat.* Bava Bathra, ch. v.

Secondly, the word *לְבָלָגָן* *lebalang*, is rendered to *swallow* ; it also in various places, means, to *destroy* ; but by a critical examination we shall find that it has no such meaning in this passage, and that an improper word has been chosen in the authorized translation. For notwithstanding it is rendered to *swallow* in various places of Scripture, we also find that it is expressed differently according to idiom and the obvious meaning of the writer ; yet all variations of expression must always partake of the nature of the root of the word, in a nearer, or more remote sense. In Isa. xxviii. 4 it is rendered, *he eateth up*—in Gen. xli. 7, 24, *devoured*—Isa. xxv. 7, *covered*—Num.

xxiv. 20—but it is possible to *destroy*, without *eating*, or *devouring* ; and it is also possible to *cover*, *conceal*, or *hide*, without *devouring*, *destroying*, or *swallowing*. I shall, therefore, proceed to adduce sufficient proof that this word has no such meaning as *swallow* in this passage, and the narrative proves that it cannot mean *destroy* in this verse, as Jonah afterward went and executed his mission at Nineveh.

*לְבָלָגָן* *lebalang* is rendered *swallow*, as observed, which is applied to the whale swallowing Jonah, must necessarily mean to *remove*, or *banish* : it is said in Ps. lv. 9. *Destroy, O Lord, and divide their tongues*. But it is plain that the result of this destruction would be contrary to reason, for if the people were destroyed, there would be no necessity to *divide their tongues*. The sacred writer here makes an allusion to the confusion, or dividing of tongues, or the doctrines of religious sects, at Babel, which caused them to be *removed*. This verse reads—*Remove, O Lord, divide their tongues*.

This word *מָגֵן* *megnee*, also in Chaldee means the belly, or inward part of anything to which it is applied, as the *heart*, the *affections*. The learned Jarchi, Aben Ezra, and Kimchi, from ancient authority are clear as to this interpretation, and it has the same meaning in Talmud and Rabbinical Hebrew.

There is another passage which shows that the word *לְבָלָגָן*, which is translated *swallow*, is to be truly translated by *remove*, or *banish*. See Job x. 8.—*Yet Thou hast destroyed me* : this is at it stands in the authorized translation ; for though Job was then *removed*, or *banished* from his tabernacle, and his patriarchal rule over the land of Edom, yet he was not *destroyed*. In Job viii. 18. it is rendered *destroy* ; viz. *If He destroy him from his place, then it shall deny him, saying, I have not seen thee* : but it is evident that this cannot be the sense, because the conclusion, viz. *it shall deny him, saying, I have not seen thee*, would be false, as the person here introduced, had seen him. See note on Job viii. 18.—ch. x. 8. Heb. *If He remove him from his place, then he will dissemble ; saying, I have not regarded thee*.

Thus it appears from the proper translation of these passages—the rational series of the narrative—the customary usage of the words among the ancient people—and the opinion of the above-mentioned eminent Rabbinical writers, that the Chaldee word *דָּגָה* *dagah*, which has been rendered to mean a *fish*, was meant by the sacred writer to signify a *covered boat* or *skiff*—and the word *לְבָלָגָן* *lebalang*, which has been rendered to *swallow*, literally means to *remove* from place to place.

The 17th verse of the first chapter of Jonah will then read agreeably to reason, as it is in the original, without supposing impossibilities, thus ; *Now the Lord had prepared a great barge to remove Jonah, and Jonah was in the belly [hold] of the barge, three days and three nights*.

One thing is worthy of our notice. It appears that the ship in which Jonah embarked was bound to the port of Tarshish, on the coast of the Mediterranean Sea, and the mariners having put Jonah in a boat, attempted to put him ashore, but the sea being tempestuous, they could not, for it is said—*Nevertheless the men rowed hard to bring it to the land, but they could not : for the sea wrought, and was terrible against them.* (ch. i. 13.) From which it appears evident that Jonah and the seamen were rowing in the boat, and thus finding it impossible to

8 They that observe lying vanities, forsake their mercy.

9 But with the voice of thanksgiving I will sacrifice before thee, I will pay what I have vowed : salvation is of Jehovah.

10 Then Jehovah answered concerning the barge ; for he cast Jonah upon the strand.

### CHAPTER III.

NOW the word of Jehovah was before Jonah the second time, saying,

2 Arise, go to Nineveh that great city, and proclaim against her, the proclamation that I shall declare before thee.

3 So Jonah arose and went to Nineveh, according to the word of Jehovah : now Nineveh was a great city of a god, a journey of three days.

4 And Jonah began to enter into the city a journey of one day, and he cried and said, Yet forty days and Nineveh shall be overthrown.

5 So the people of Nineveh believed God ; and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them.

6 For the word came before the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 Which he caused to be proclaimed through Nineveh, by the decree of the king and his

land him, they then returned to the ship, leaving Jonah in the boat to the mercy of the waves ; in which perilous situation he was, three days and three nights. The translators did not recollect how impossible it was for whales to swim on the shallow coast of the Mediterranean Sea, or they would have given the translation in some sense corresponding with the intention of the sacred writer. And lastly, if we take into consideration the great distance of Nineveh from the coast of the Mediterranean Sea, we shall be still more convinced that no such transaction ever took place, as that of a whale swallowing Jonah, which was to be understood as a sign to the people of Nineveh, for nothing done on that sea could possibly come under the notice of the inhabitants of Nineveh, and therefore could be no sign to them, if it had been true.

### NOTES ON CHAP. II.

10. *And the Lord spake unto the fish.* This is the translation of בָּרָךְ יְהוָה יְהוָה vayomar Jehovah ladag. But the word *vayomar*, which is rendered *spake*, varies its mode of expression according to the possibility of that instinct which God has fixed in nature to correspond with articulate or vocal expression, in order to be fitted for comparison, or elucidation. But we never have heard of fish, whose element is the water, having the understanding of vocal expression.

This word means to *answer*.—(See Josh. iv. 7.) *Then ye shall answer them.*—Ruth iii. 9. And she *answered*.—1 Sam. xix. 7.—*And Michal*

*nobles* ; saying, The man and the beast, the herd and the flock, shall not taste anything, they shall not feed, neither shall they drink water.

8 But man and beast shall be covered with sackcloth, and cry mightily before God : for they shall turn every one from the evil of his way, and from the violence that is in their hands.

9 Who knoweth whether God will return and be satisfied : and turn from the fierceness of his anger that we perish not.

10 Now God saw their works, that they turned from their evil way, and God *was* satisfied concerning the evil that he thought to do to them, and he did it not.

### CHAPTER IV.

NOW it was grievous, a great trouble to Jonah : for he was angry before him.

2 Then he prayed before Jehovah, and said, Now is not this my word when I was yet in my country ? wherefore I fled before to Tarshish : for I knew that thou art a God, gracious and compassionate, slow to anger, and of great mercy, and will be satisfied concerning the evil.

3 Therefore, now, O Jehovah, take now my soul from me : because it is better for me to die than to live.

4 Then Jehovah said, Is it good for thee to be wrathful ?

*answered.*—This is the answer to the prayer of Jonah in the preceding verses. The clause reads—*Then Jehovah answered, concerning the barge.*

*And it vomitted Jonah.* There is no authority for the word *it* ; as there is no *neuter* in the Hebrew language ; therefore, as the word *vomitted*, cannot be applied without interpolating the neutral pronoun *it*, for which there is no authority, a proper word must be chosen, which will admit of the sense of *vomit up*, in order to dispense with the word *it*. This is the word *cast* ; as to *vomit up*, also means to *cast up*. Hence it is truly applied by the prophet, not to the fish, but to Jehovah, who is mentioned in the first clause of this verse. Every word in the following clause of this verse reads as follows—*And He (God) cast Jonah upon the strand.* It is said, *the dry land* ; the Hebrew is only one word, which is fully comprehended by the word *strand*.

Thus the salvation of Jonah was attributed to God, by the prophet ; for in ch. i. 4. it is said, *But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship had like to have been broken.* It is also said in the 12th verse—*The sea wrought and was tempestuous against them.* And in verse 15, *they cast Jonah into the sea.* Thus they left him to his fate in the belly of the barge, and the tempest drove the barge on the shore. The verse reads according to the Hebrew, thus:—*Then Jehovah answered concerning the barge : for He cast Jonah upon the strand.*

## CHAP. IV.

5 Then Jonah went out of the city, and sat on the east of the city: and he made for himself there, a booth, and sat underneath it in the shadow, yet to see what was to become of the city.

6 Now Jehovah God had prepared a gourd, and it ascended over Jonah, to be a shade over his head, for a deliverance for him from his trouble: so Jonah was glad, exceedingly glad concerning the gourd.

7 But God prepared a worm on the morrow, when the dawn ascended; and smote the gourd, that it withered.

8 Now it was when the sun arose, that God prepared a vehement east-wind, and the sun

beat upon the head of Jonah that he fainted: then he asked in his soul to die; and he said, *It is better for me to die, than to live.*

9 And God said to Jonah, *Is it good for thee to be wrathful concerning the gourd?* and he said, *It is good for me to be wrathful unto death.*

10 Then Jehovah said, *Thou hast had pity on the gourd, for which thou hast not labored, neither madest it to grow: which came up in a night, and in a night perished:*

11 *And shall I not have pity on Nineveh, that great city? There is in her above a hundred and twenty thousand persons that cannot discern between their right hand, and their left hand; also a multitude of cattle.*

# MICAH.

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## CHAPTER I.

THE word of Jehovah was before Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear ye all people ; attend O earth, and all therein : for the Lord Jehovah shall be for a witness against you, the Lord from the temple of his holiness.

3 For behold Jehovah cometh forth from his place : for he will descend and tread upon the high places of the earth.

4 And the mountains will be loathsome beneath him, and the vallies will be divided : as wax before the fire, as waters poured on a descent.

5 For the transgression of Jacob is all this, and for the sin of the house of Israel : what is the transgression of Jacob ? is it not Samaria ? and what are the high places of Judah ? are they not Jerusalem ?

6 Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard : and I will pour the stones thereof into the valley, and discover her foundations.

7 And all her graven images shall be destroyed, and all her rewards shall be burnt with fire, yea, all her idols I will lay desolate : surely

she assembled for the reward of sensuality, and to the reward of sensuality they will return.

8 Concerning this, I shall lament and howl, I will go spoiling and unclouded : I will cause a lamenting like dragons, and mourning like owls.

9 Surely her wound is incurable : for it is come to Judah, he hath approached to the gate of my people, to Jerusalem.

10 Declare ye it not in Gath ; weeping ye shall not mourn : in the house of Aphrah roll thyself in dust.

11 Pass ye for yourselves, inhabitant of Saphir, *with* shame discovered ; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel ; he shall receive from you his condemnation.

12 For the inhabitant of Maroth waited carefully for good ; but evil descended from before Jehovah to the gate of Jerusalem.

13 Bind the chariot to the dromedary, O inhabitant of Lachish : she is the head of the sin of the daughter of Zion ; surely the transgressors of Israel were found in thee.

14 Therefore thou shalt give presents to Moresheth-gath : the houses of Achzib, are a lie to the kings of Israel.

15 Yet I will bring a possessor to thee, O inhabitant of Mareshah : he shall come to Adullum the glory of Israel.

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## NOTES ON CHAP. I.

8. *I will go stripped and naked.* The word *שׁולָל sholal*, is rendered *stripped* : the primary and radical meaning is *spoiling*, from the root *שׁולָל sholal*, *spoil* or *plunder*. (See ver. 7.) Heb. *I will go spoiling*.

The word *גָּרוֹם gnrom* is rendered *naked* : but as these words were given in the Divine communication from the mercy-sent, it is impossible that they can be translated as they are in the authorized version, because the words, *I will go stripped and naked*, or *without clothes*, cannot be applied to God, who is the speaker.

Old versions have rendered it, *without clothes*—it is applied to anything corresponding to the nature of the thing mentioned—as to *heaps of wheat threshed out and winnowed*. (See Ruth iii. 7.) To *heaps of*

*water, or clouds of dust.* Exod. xv. 6.—Jer. 1. 26.—2 Chron. xxxi. 6.—*or heaps, or pillars of clouds of incense*, which are said to *cover or enshrine* the Divine glory around the sacred SHECHINAH, or manifestation of the going forth of the attributes of DEITY. And hence it is with propriety to be applied by the word *UNCLOUDED*, instead of the words *without clothes, or naked*. That is, by His Providence going forth in the *unclouded burning glory of His retributive justice against the idolatry and false worship of all future ages* ; (ver. 7) but particularly in the latter days of the second advent ; when Jehovah will be king over all the earth, when He will be ONE JEHOVAH, and His name ONE. (Zech. xiv. 9.) Heb. *I will go spoiling, even unclouded, viz. at the end of the sacrificial worship, or at the second advent.*

16 Make bald and poll for thy delicate sons : enlarge thy baldness as the eagle, for they are captive from before thee.

## CHAPTER II.

WOE to the devisers of iniquity, even workers of evil upon their beds : in the light of the morning they practise it, because it is in the power of their hand.

2 For they cover fields, and they rob even houses, which they take away : thus they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith Jehovah, Behold me devising evil against this family ; from which ye will not remove your necks, neither will ye go haughtily, for this time is evil.

4 In that day he will take up a parable against

you, and lament with a doleful lamentation, and say, We be robbed, spoiled ; he hath changed the portion of my people : how hath he removed it concerning me ! turning away, he hath divided our fields.

5 Therefore none shall be for thee, that shall cast a cord by lot in the congregation of Jehovah.

6 Ye shall not prophesy, they will prophesy : they will not prophesy concerning these things ; he shall not remove shame,

7 For saying, Hath the spirit of Jehovah loathed the house of Jacob ? these are his doings : are not my words good to him when uprightly walking ?

8 Here-to-fore my people arose as an enemy on the boundary, the garment robe ye strip from the careless passengers, returners from the war.

9 The women of my people ye have cast from

## NOTES ON CHAP. II.

6. *That they shall not take shame.* The word *וְיִסַּג*, is rendered, *that they shall not take* : it is not the third person plural, but the third person singular of the verb to remove : the word *that* is supplied. Heb. *He shall not remove shame.*

The prophet here tells them of their infidelity ; that notwithstanding the declarations of Moses and the prophets concerning the coming of the Messiah, and the fixed belief of their progenitors for eight hundred years in fulfilment of the ancient promise of His coming ; the rulers concluded, that no Messiah would now come. They fell away to the worship of idols ; therefore the prophet delivered the words of the communication which he had received from God ; viz. *He shall not remove shame.*

7. *O thou that art named the house of Jacob, &c.* The whole clause is altogether opposed to the meaning of the Hebrew text ; there is no connection with what immediately precedes, nor with what follows, it is altogether void of meaning.

The word *וְנִזְמַן* *amour*, is rendered, *O thou that art named* : the words are all supplied, for the word *named*, cannot be comprehended under this root, which means, to *say, speak, talk, declare, relate, command, appoint, think, design, resolve* ; but not to *name*. Thus with the prefix *וְ* *ha*, which should be translated as it is in Psa. xxii. 30. *for*—the word *וְנִזְמַן* *amour*, which in the authorized translation is rendered *O thou that art named* : truly reads—*for saying*.

*Is the spirit of the Lord straitened.* The word *וְשָׁׁרֵט* *heakaatsar*, is rendered *straitened* ; this word should have been translated with the same sense as it is in Zech. xi. 8. *loathed*. Heb. *Hath the spirit of Jehovah loathed the house of Jacob ?* This clause, read in connection with the last clause of the preceding verse, will give the sense of the Hebrew thus—*He shall not remove shame for saying, Hath the spirit of Jehovah loathed the house of Jacob ?*

8. *Even of late my people is risen up as an enemy.* The word *וְנִזְמַן*, is not translated ; it means *in front, before, over-against, heretofore*.—Joshua viii. 33—Exod. xxviii. 25—Deut. xi. 3.—Heb. *Here-tofore my people arose as an enemy on the boundary.*

*Ye pull off the robe with the garment from them that pass by securely.* The words *off with the*, have not any authority from the Hebrew text,

nor is there a necessity for them ; the word *וְיִרְשְׁתָּהּ taphash-toun*, is rendered *ye pull off* ; it means to *rush*, Judges ix. 44—to the invasion of an army, 1 Sam. xxvii. 30—and hence to *spoil, plunder, strip*. Hosea vii. 1—Ezek. xxi. 26.

The words *וְמַנְבָּרְךָ meegnobrim betach*, are rendered—from them that *pass by securely* : this is a very obvious error ; it is not possible that men who returned from battle, as is said in the first clause of this verse, with the spoils taken from the enemy, could *pass by securely*, if those spoils were taken from them, which is the plain meaning of the verse as it stands in the authorized translation. The word *וְמַנְבָּרְךָ meegnobrim*, is rendered, *from them that pass by* : no person knowing how to decline a Hebrew noun, could possibly make such a blunder in translating a noun, as to render it—from them that *pass by*. This word means *passengers*, see Eze xxxix. 11, 14, 15—and *וְמַנְבָּרְךָ betach*, which is rendered *securely*, should be rendered as it is in Isa. xxxii. 9, 10, 11,—Ezek. xxx. 9. *careless*. Heb. *The garment robe ye strip from the careless passengers.*

*As men averse from war.* It cannot be allowed that the prophet could possibly be the communicator of the irreconcilable blunders ; but when we understand that the passage in the Hebrew does not convey the meaning as it stands in the authorized version—and when we also consider that the Hebrew text is the Word of God, given to the prophet in the Divine communication from the mercy-seat, it must be painful to intelligent persons to see such inconsistencies set forth as the Word of God which would be rejected by any common writer in this day.

The word *וְנִזְמַן shoubee*, is rendered *as men averse, viz. as men averse from war* : it must, however, be evident, that the men, i.e. the rulers and the priests who had fallen into idolatry, for they were the sinners against whom the prophet brings this charge of robbing the defenders of their country, who were returning to their families with the spoils taken from an invading enemy ; I say, the rulers and the idolatrous priests could not be the men *averse from war*, for this has been almost the sole business of hierarchies, ever since the beginning of the first Christian hierarchy under the lying hypocrite, Constantine, and his pagan priests, who laid its foundation by a *lie* ; and the first act of those pious liars was to cement it with *blood*. See on Eze. xxxv. 15

their pleasant houses: from their young ye have taken my glory for ever.

10 Arise ye, and depart ye; for this is not the rest: because she will destroy, even with a grievous destruction.

11 If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy concerning thee of wine and of strong drink: then he shall be for a prophet of this people.

12 Assembling, I will assemble Jacob, all of thee gathering, I will gather the remnant of Israel; I will put them together as the sheep of the vintage; as a flock in the midst of their fold, they will cause trouble among men.

13 The breaker hath ascended before their face, they have broken and have passed the gate, and are gone forth before him: moreover their king hath passed before their face, and Jehovah on the head of them.

### CHAPTER III.

THEN I said, Hear ye now, O heads of Jacob; and ye princes of the house of Israel: is it not for you to understand judgment?

2 Haters of good, and lovers of evil: pluckers of their skin from off them, and the remnant from off their bones.

3 Who eat the remnant of my people; and

The word *שׁוּב shoubee*, is rendered, *as men averse*; but the words, *as men*, are an interpolation, and *שׁוּב shoubee*, from the root *שׁוּב shoub*, means *to return*; Gen. viii. 12—Numb. xiv. 3—Job xv. 22. as a noun *returners*. Heb. *Returners from war*.

12. *I will surely assemble Jacob.* The words *רִקְמָנָן רִקְמָנָן asoph eesoph*, rendered *I will surely assemble*. The duplicate verb has always puzzled the translators, and they have always rendered it, *I will surely assemble*; but the reader will be sensible that the word *surely*, is not necessary: if God says, *I will assemble Jacob*, Jacob must be assembled; therefore the word *surely* is expletive. The first word *רִקְמָנָן asoph*, is participial, and should be translated *assembling*. Heb. *Assembling, I will assemble Jacob.*

### NOTES ON CHAP. III.

2. *Who hate the good and love the evil.* Heb. *Haters of good, and lovers of evil*

*Who pluck off their skin from off them.* Heb. *Pluckers of their skin from off them.* The word *off*, repeated is improper.

*And their flesh from off their bones.* Heb. *And their remnant from off their bones.*

5. *They even prepare war against him.* The word *וְתַּחֲזִק kidshou*, is rendered *they prepare*; it means to *sanctify*, and when it is applied to the injury of man, the oppressors sanctioned their acts of *cruelty, murder, and war*, by the plausible term, *sanctified*; as an excuse for

flay their skin from off them, and they break their bones which they chop accordingly for the pot, even as flesh within the caldron.

4 Then will they cry before Jehovah, but he will not answer them: for he will conceal his face from them at that time, accordingly as they have caused evil by their works.

5 Thus saith Jehovah concerning the prophets that cause errors among my people, that bite with their teeth, and cry, *peace*; and whosoever will not put into their mouth, then they sanctify war against him.

6 Therefore night to you is without a vision, for it shall be dark to you, that ye shall not divine: then the sun shall go down over the prophets, and the day shall be mournful over them.

7 Then shall the seers be ashamed, and the diviners confounded, yea, all of them shall cover their lip: because without an answer of God.

8 But truly, I am full of power by the spirit of Jehovah; and of judgment, and of might: to declare before Jacob his transgression, and before Israel his sin.

9 Hear ye now this, chiefs of the house of Jacob; and rulers of the house of Israel: that abhor judgment, and pervert equity,

10 Building Zion with blood: and Jerusalem with iniquity.

their wickedness, selfishness, and plunder—consecrated their trophies and impiously dedicated them to God in their idolatrous temples. This word, therefore, does not signify to *prepare*, but the act of making the thing appear *holy, just, and necessary* in the sight of the people, after preparing for war, by returning thanks at the altars for the success of their arms, and the destruction of the unoffending people. Thus the prophet concludes the horror-thrilling truth in the 10th verse—*They built up Zion with blood, and Jerusalem with iniquity.* The clause reads—*Then they sanctify war against him.*

Sorry am I to say that all hierarchies have followed the profane, the murderous practices of the accursed idolators. How often do we hear of nations returning thanks to God for a victory obtained over a people, considered by the conqueror to be an enemy; while, on the other hand, he who was conquered in the first battle, in his turn, offers thanksgivings to the same God, for having enabled him to slaughter his enemy. Thus causing it to be understood that He who says, *I change not*, may positively declare one thing to-day, which He may disannul to-morrow.

6. *Therefore night shall be to you that ye shall not have a vision.* This has been and is understood to mean a vision in a state of sleep, but it is an error, arising from the ignorance of the teachers in all ages since the dispersion of the Jews, in not understanding the manner of the Divine communication from the fall of man to the coming of the Messiah.

11 Her chiefs judge for reward, and her priests teach for hire, even her prophets divine for money: yet they will lean upon Jehovah, saying, Is not Jehovah in the midst of us? no evil will come upon us.

12 Therefore because of you, Zion shall be ploughed as a field: and Jerusalem shall become heaps, even the mountain of the house, as the high places of the forest.

#### CHAPTER IV.

BUT in the last days it shall be, *that the mountain of the house of Jehovah shall be established on the top of the mountains, and it shall be exalted above the hills: and people shall flow before him.*

2 Then many nations will come, and say, Come ye, for we will ascend to the mountain of Jehovah, even to the house of the God of Jacob, and he will teach us concerning his ways, for we will walk in his paths: surely the law shall go forth from Zion, and the word of Jehovah from Jerusalem.

3 And he shall judge between many people, and rebuke strong nations afar: then they shall beat their swords into plough-shares, and their

spears into pruning-hooks, nation shall not lift a sword against nation, neither shall they learn war again.

4 But they shall sit each under his vine, and under his fig-tree, and none causing fear: for the mouth of Jehovah hath spoken.

5 Surely all the people will walk each in the name of his god, but we will walk in the name of Jehovah our God for ever and ever.

6 In that day saith Jehovah I will assemble her that halteth, and I will gather her that is driven out: and that I have afflicted.

7 And I will make her that halteth a remnant, and her, cast afar off, a strong nation: and Jehovah will reign over them in mount Zion, from henceforth even for ever.

8 And thou, O tower of the flock, the stronghold of the daughter of Zion, to thee it shall come, even the first dominion; the kingdom shall come, to the daughter of Jerusalem.

9 Now, wherefore dost thou cry aloud? is no king in thee? or hath thy counsellor perished? for pangs have taken thee as she that travaileth.

10 Be in pain, and labour to bring forth, O daughter of Zion, like her that travaileth: for now thou shalt go forth from her city, and thou shalt dwell in her field, yea, thou shalt go to

#### NOTES ON CHAP. IV.

2. *And to the house of the God of Jacob.* Heb. *Even to the house of the God of Jacob.*

3. *And rebuke strong nations afar off.* The word *off* is unnecessary, for if the nations were *afar*, they were *afar off*: there is no authority for the word *off*.

4. *But they shall sit every man under his vine, and under his fig-tree, &c.* This glorious state of the kingdom of the Messiah, is again signified in this verse, when God will fulfil His word by the manifestation of this eternal kingdom on earth: for the prophet was commanded to declare that it should take place. See Dan. vii. 13. 14. and the time of its commencement in ch. viii. 14. *two thousand three hundred days, or years. Each day for a year.* Eze. iv. 6.

The prophets frequently make allusion to natural things, in order to represent states, and things of a spiritual nature. Thus *by sitting under the vine and fig-tree, none making afraid*, is signified a state of peace, happiness, and plenty; vines and fig-trees being the primary trees in the land of Canaan, of the greatest use for man. In the time of the prophets, the nation was often invaded at the season when the vines and fig-trees produced fruit, and which the enemy carried away or destroyed, thus causing great fear and distress. Hence we learn that in these latter days a similar state of things is to take place on the overthrow of the idolatrous hierarchies for the introduction of the eternal kingdom of the **Son of MAN** on earth. Dan. viii. 14—xi. 31—Eze. xxii. 25.

These latter days are the days now fulfilling, according to the pro-

phet, on the completion of the two thousand three hundred years, from the time that the prophecy was delivered to the prophet. None, in the days of the prophet could *sit under his vine, and under his fig-tree*, but a certain description of men, viz. the idolatrous priests, rulers, and great men, who abolished the Divine law which declares that the land shall return to the original family at the Jubilee. And thus the rulers got possession of the land and the emoluments of the church for their luxuries, instead of applying them, according to Divine institution, to the relief of the indigent. *They coveted fields and took them by violence, and houses, and took them away; so they oppressed a man and his house; even a man and his heritage.* ch. ii. 2. And hence it was by this oppression, so opposed to the word of God, that the land was overrun with beggars, and with starving poor; notwithstanding it is said in the Hebrew text, *The poor shall never want in the midst of the land.* See Deut. xv. 11. Those were the men only, who could *sit under their vine, and under their fig-tree, none making them afraid.*

5. *For all the people will walk every one in the name of his god.* This clause is incorrectly translated, for *all people*, include *all* without exception; but it is plain that the remnant of the faithful worshippers were excepted.

In the word *בָּנָיִם haagnamim*, which means *people*, the prefix *בָּ* *haa*, is not translated, it means *the*; and thus it is applied to the idolators, viz. *all the idolators.*

6. *I will assemble her that halteth.* This is a declaration concerning the churches in desponding states; the true church being signified by a virtuous woman, and the idolatrous by an unfaithful woman.

Babel, there thou shalt be delivered ; there Jehovah will redeem thee from the hand of thy enemies.

11 And now many nations are assembled against thee, that say, she shall be defiled, and our eye shall look upon Zion.

12 But they know not the thoughts of Jehovah, neither understand they his counsel : for he will gather them as corn into the floor.

13 Arise and thresh, O daughter of Zion, for thy horn I will make iron ; also thy hoofs I will make brass ; yea, thou shalt bruise many people : then I will consecrate their gain before Jehovah, even their substance before the Lord of all the earth.

## NOTES ON CHAP. V.

2. *But thou, Bethlehem Ephratah, &c.* Many of the Jewish writers having seen how this prophecy was accomplished in the person of the Christian Messiah, that He came out of Bethlehem—knowing also it was anciently understood that the Messiah was to make His appearance in that city, according to the prophet ; have given this passage a different application. Some have applied it to Hezekiah—some to Zerubbabel, who led them from the captivity in Babel : but the Targum of Jonathan declares it to mean the Messiah, as Christians do. Psa ii. 2. *The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed.* All Christians have understood this passage to refer to the Messiah, and it was accomplished in the Christian Redeemer. In the same manner it was understood in the Jewish writings. The Targum interprets this verse to mean the Messiah ; but the Jews since the time of the Apostles, have endeavoured to shew that it applied to David.

Great stress is laid by the Jews of more modern times, concerning the words *גָּמְנֵךְ, thy people—גָּמָם, his people—גָּמְנִמִּי, my people*, which the remnants of the two tribes apply to themselves ; and thus they have supposed that they are the people of God. Some Christian writers have fallen into this error ; but if we attend to the history of the Jews as it stands in the Scriptures, we shall find that they cannot lay any claim to the high-sounding title of, *people of God*. For though they had the most astonishing proofs of the Divine goodness in their favour, when they came from Egypt, such proofs, that had they been shewn to the idolatrous nations, they would have worshipped no other God ; yet, in a few weeks they solemnly bowed before the golden calf, saying, *These be thy Gods O Israel which brought thee out of the land of Egypt.*

If we pursue them through the history, we shall find that immediately after the death of Joshua, they forsook the worship of God, and worshipped the idols *Baalim, Baal, and Astarte, and the idols of Syria, and the idols of Zidon, and of Moab, and of the children of Ammon, and of the Philistines.* They were not content with a single idol, like the more modest idolators, but they must swallow all the idols of Canaan, and of the kingdom of Syria, because they grasped at the *indulgences* and the *sensualites* allowed by all the sects of idolators put together.

In the time of their kings, the sacred historian has given an impartial account of their idolatries ; and notwithstanding the prophets were sent to reclaim them, and the pious example of many among them, the great majority of the nation with the priests and rulers, often abolished the

## CHAPTER V.

NOW gather thyself troops, daughter of a troop ; he hath laid siege against us : with a rod they shall smite the judge of Israel upon the cheek.

2 For thou Beth-lehem Ephratah, thou art small to be among thousands of Judah ; even from thee he shall come forth before me, ruling in Israel : whose goings forth are from ancient days, eternal.

3 Therefore he will give them up to the time of her travail when she bringeth forth : then the remnant of his brethren shall return to the children of Israel.

worship of God, and established idolatry. The prophet Jeremiah was commanded to deliver the words of God, saying—*They turned back to the iniquities of their forefathers. For according to the number of thy cities were thy gods, O Judah ; and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense to Baal.*

Surely if any Jew could seriously consider the iniquities of his progenitors as a nation, he could not conclude that the Jews could be allowed to be called the *people of God*, any more than Christians. We do not see any superior degree of sanctity in the scattered remnant of the Jews, nor that they are in their dealings more eminently conscientious than Christians to entitle them to greater esteem. We shall, therefore, show conclusively that the Jews were never as a nation considered to be the *people of God*, any more than other nations who worship God. We will refer to the prophet Hosea ch. ii. 25—*And I will have mercy upon her that had not obtained mercy, and I will say to them who were not my people, Thou art my people ; and they shall say, Thou art my God.* If Jews apply these words to themselves as a nation, then it necessarily follows that nations who were not the *people of God*, were to be the *people of God*.

Now as this prophecy was not accomplished during the reigns of the judges and kings of the Jews, the idolatrous nations not having been converted to the worship of God—nor after the return from the captivity in Babel—and as the idolatrous nations of Asia and Africa were converted to the Christian faith—and since that period, also, all the nations of Europe who were gross idolators, received the gospel—and those nations having through the light of the gospel banished the worship of the sun, the old idolatry of Canaan—and destroyed upwards of thirty thousand idols of Jupiter in Europe—having thus become the professing people of God—this prophecy is incontrovertibly accomplished. Therefore as all those things which the prophets declared were to take place before the coming of the true Messiah, were evidently accomplished before and at the coming of the Christian Messiah—it must be admitted as unquestionable proof, the HE, to whom all the prophets gave testimony, was the TRUE MESSIAH.

Another incontrovertible proof concerning the time when the Messiah was to make His first advent, is recorded in the prophet Haggai ii. 7, 9. *The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts—The glory of this latter house shall be greater than of the former, saith the Lord of Hosts.*

Equally as decisive is the sacred record by the prophet Micah in the

4 Then he shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide, for now he shall be great to the end of the earth.

verse under consideration; *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, &c.* But we may ask, Where is ancient Bethlehem now? ancient Bethlehem is no more; nor can any one point out the place where ancient Bethlehem stood; for ancient Bethlehem, the city of David, was the city out of which the Messiah was to come—Where is the second Temple now? Where is the building in which the manifestation of the divine goodness was to fill it with greater glory than ever appeared in all the splendour of the first temple? It is not possible that the words of the prophet can be applied to any *circumstance* or *thing* of this nature at this time of the world; because the second temple, in which this superior glory was to appear, according to the expectation of the modern Jews, was laid in ashes by the Roman army in the reign of Vespasian, eighteen hundred years since. See note on Isa. vii. 14.

*Whose goings forth have been from of old, from everlasting.* The sense of this passage, as it stands in the authorized version, is the true sense of the Hebrew text; the prophet says without any figure of speech, that the *goings forth* of this *Divine Person*, who was promised on the fall of man, *have been from everlasting*, and that when he appeared it was to be at Bethlehem. So that we have only to attend to the true application of the word *dwyl gnolaam*, in order to determine in conformity with other parts of Scripture, to whom the prophet was directed to apply this most important word.

This word *dwyl gnolaam*, literally means, the last state of any person or *thing* to which it is applied, and the true sense is given in the authorized translation by the word *everlasting*. It is applied to *persons* and *things* in this life, when the end is by *death* or *destruction*, when they have a final termination, or are *everlastingly no more*. And therefore it has the meaning of everlasting, because those *states* and *things* can never again appear in the same subjects in material nature. See Deut. xv. 17. *He shall be thy servant (dwyl gnolaam) for ever.* Exod. xxi. 6. It must appear evident to the intelligent reader that he could not be *his servant for ever*; he could only be his servant as long as he lived, which was to be the end of his state of servitude, viz. that state of servitude which necessarily ceases at death; and which, as it applies to the *state of the person or thing*, is *for ever*; because that *state of the person and thing*, ceases and is no more in material nature. But when it is applied to *persons and things* in the future state, as in this verse, it literally means *everlasting, without a change of state*, which is comprehended in the authorized version. See Psa. xciii. 2. *Thou art from everlasting.* Psa. xxiv. 7—xli. 13. Now as this word is applied to the *FATHER*, Deut. xxxii. 40, *I live for ever*—and as the sacred writer applies it to the *Son*, who was to come from Bethlehem, *whose goings forth have been from of old, from everlasting*, or *for ever*—and as there cannot be two *Gods*, or two *everlastings*; it then necessarily follows, that there is only **ONE EVERLASTING, ONE GOD.**

Who then is the *SON*? The *prophet* spoken of by the lawgiver, to whom all men are commanded to *hearken*; viz. *I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.* And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Deut. xviii. 18, 19.

Multitudes suppose that because this *Divine Person* who was to come

5 And this shall be peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

out of Bethlehem, is in the New Testament called the *Son*, he must necessarily be inferior to the *Father*; but it is a mistaken notion to suppose that because he is called the *Son*, he must necessarily be inferior to the *Father*: for as it is said, *In him dwelleth all the fulness of the Godhead bodily*, the *Godhead* being infinite, and as there is no possibility of a middle nature between the *Infinite* and *man*, who is finite, to constitute an inferior *Godhead*, or a *little God*—also as it is said in Isa. xlvi. 8. *I am Jehovah, that is my name, and my glory I will not give to another*; viz. his attributes, his *OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE*: where can we look up but unto *Him*, where these attributes are said to be found? viz. in *Him* who is declared to be *FROM EVERLASTING*—in the *DIVINE HUMAN OF THE FATHER*, in which, *ALL THE FULNESS OF THE GODHEAD DWELLETH BODILY*—who *descended, and was the same that ascended up far above all heavens, that he might fill all things.* Eph. iv. 10. Even the *exterior of Jehovah* in the form of man, whom he has been pleased to make visible to the finite view of man, who was created in the image—likeness, or form of *God*.

If the sincere enquirer, contemplating the origin of the manifestation of the actions of *God* in material nature, should be lost in forming a rational conclusion, *how*, or by what means those actions recorded in the sacred Scriptures were manifested—no other answer can possibly be given but that which is comprehended in the goings forth of the *Infinite formative powers* when *God* said—*Let us make man in our image and likeness.* Every part of the body as well as the soul of man, having a correct *adaptation, likeness, image, similarity, or representation*, by correspondence, to the infinite perfections of *God*, was figuratively applicable to the form of man. Even as by the *will* of the *Infinite*, every action was manifested by *Infinite Wisdom, or Understanding*. So in man, the *will* falls into the action, which is manifested by *wisdom*, or the *understanding*—as the *thought* falls into the *speech*; for man cannot perform an action, unless he shall first *will it*—nor can he *speak* unless the *thought* shall first fall into the organ of speech, so that by a *figurative adaptation, similarity, or likeness*, by correspondence, to the infinite perfections is understood by *power*, the *hands and arms*; for the *hands and arms* are the natural metaphors of *power*. Hence we frequently read of this *figurative adaptation* applied to *God* as significative of *ALMIGHTY POWER*—*Hast thou an arm like God?* Job xlii. 9—*The hand of the Lord God.* Ezek. viii. 1. *Touching the Almighty, we cannot find him out.*

By the goings forth of the *OMNIPRESENCE*, as it is applicable in the *finite order* to man, is understood the *FEET*, by the same *figurative adaptation, or likeness*, which gives the presence of every object visible to the mind, though we be at the most remote part of the world.

To form some very remote idea of this infinite attribute of *Deity*, I will remind the reader of that wonderful phenomenon, or *visible quality*, produced by a visible cause which confounds the utmost stretch of the human thought to form any correct idea of the distance of the object from the earth.

The orbit of the earth is estimated to be six hundred millions of miles; and at one period of the year is two hundred millions of miles nearer to the sun than it is at the greatest elongation: and yet this vast distance, with the greatest magnifying power, has no effect to render the *altitude*, or the *magnitude* of the north pole-star greater than when the earth is at its greatest elongation.

waste the land of Assyria  
n the land of Nimrod in  
: thus he will deliver from

the Assyrian, when he  
even when he shall be  
7 Then shall the

Infinite Wisdom, or understanding, as  
erstanding of man, is comprehended his  
all his actions and all his thoughts for  
ence is by the Infinite Wisdom formed  
of all his thoughts and actions.  
ed by their mistaken and unscriptural  
utes of God, have no conception of the  
SCIENCE, and OMNIPRESENCE—they can  
all power, all knowledge, and PRESENCE  
D IN ALL PLACES. And so they form  
, as they do of man, who is *finite*; and  
with man. But in reasoning on those  
aws God has established in *nature*, they  
PTED WHO PUT ALL THINGS UNDER THE  
it therefore be obvious to the intelligent  
e is ABOVE NATURE—OUT OF NATURE—  
hen manifesting his will to bring forth  
ure, or out of the *order of nature*, they  
ong premises, which are consequently  
ES OF GOD; viz. his OMNIPOTENCE,  
E.

POWER, and the INFINITE WISDOM of  
e working of the *Divine attributes*, a  
ledge that God is OMNIPRESENT, in his  
those things which he has not subjected  
bove the *laws of nature*. Neither can  
t of a more wonderful miracle out of  
ll are obliged to acknowledge it: which  
F THE FIRST MAN. It is said that God  
f life, and he became a living soul—  
e Almighty formed the soul of Adam?   
question, except by concluding that it  
EATIVE ENERGIES OF DEITY—as when  
on upon the face of the water, and God  
as. Can any be so devoid of reason,  
f their understandings—as to suppose  
, when he made man, formed all the  
nechanic forms a piece of mechanism?  
is would be as absurd as to suppose,  
l the planets, or worlds in our solar  
n them; also all the *fixed stars*, which  
the worlds around them, and the first  
umerous celestial worlds? Such a sup  
THE DIVINE ATTRIBUTES, OMNIPOTENCE,  
E. Therefore, as it is certain that the  
ERE BROUGHT FORTH BY THE WILL OF  
all powerful and CREATIVE EFFLUX of  
the ALL POWERFUL FORMATIVE EFFLUX  
ring of materiality over the DIVINE  
and when by this medium he had shewn  
ned far above all heavens, in the same  
scended, without the addition of mate  
ings, as observed in Eph. iv. 10. Thus  
John. And now, O Father, GLORIFY  
, with the glory which I had with thee

before the world was; positiv  
Father, as the *ulterior* and et  
from the inmost centre of his i

Here the Redeemer speaks of  
the *material human* which, by  
Deity he took up in this world  
of nature when he ascended. ' in  
Eph. iv. 10. *He that descent  
all heavens, that he might fill a  
plain as demonstration can make  
through which he communed w  
nor ascended to heaven.*

It is said, that it was only the  
Heb. x. 20. But the *vail* or *curt*  
descended, and in which *only* he  
vail makes no part of that whi  
the sun, nobody supposes that it  
it necessarily follows, that that  
as the DIVINITY CANNOT BE DIVI  
and as he had no *material body*,  
unanswerably evident from the  
in his UNCREATED DIVINE HUMA  
ified body, which glorified bo  
FATHER, is called the SON,  
NAL with JEHOVAH.

Many, who from their self de  
operations of the formative po  
God; attempt to substitute an  
because they wish to sweep awa  
precepts, which are apt to trou  
sualities. Whereas nature is on  
ing power of God by the mani  
Scripture, THE SON (See Dan.  
SON OF MAN—also τίττη γῆν Ze  
Because whatever proceeds from  
is, according to the sacred lang  
from the DIVINE ESSE—the ca  
All things were made by him, a  
that was made. John i. 3.

Now as it cannot be said of  
HAVE BEEN FROM OF OLD, FRO  
REDEEMER that HIS *goings* sc  
ing: it is plain that this Divine  
person that ascended up far al  
things. Eph. iv. 10. Thus tha  
without the addition of a partic  
be the body which descended, ar  
fore when he had thrown off the  
WHICH WAS HIS FLESH, which I  
with man, ascended in the same  
himself in the paradisiacal sta  
state in which he was created.  
man had transgressed, it is said  
DIVINE PERSON—whose *goings* last  
lasting. See note on Dan. vii.

midst of many people, as dew from before Je-hovah, as showers upon the grass : that wait-

eth not for man, nor stayeth for the sons of Adam.

If the word INFINITE be considered, and if it be understood as far as our finite capacities are able to comprehend its application, people would not be driven to the necessity of committing *idolatry* by bowing to an image; nor *polytheism* by forming in their minds, *three persons or Gods, visibly out of the DEITY*, to whom they pay divine honours; and yet, inexplicable paradox, they pretend to believe in *one God only* ! while at the same time they worship three Gods or three Divine persons! I have said in note on Gen. i. 1. Whatever plurality there may be in the Deity, God is ONE IN HIS ESSENCE AND IN HIS PERSON, and no more. But it must be remembered that God is INFINITE ! consequently OMNIPRESENT, and cannot be compared to man, who is only finite.

From the fruitless speculations in theories, to define the doctrine of a *trinity in unity*, has arisen the absurd notion of *three persons in one person*; viz. a portion of the *divinity* united to a *finite fleshly body*, which *finite perishable body*, we have been taught to believe ascended to heaven, thus united to the divinity ! But it is said by objectors that the natural body which is *finite*, cannot be *united or conjoined* to the INFINITE ! "because the Almighty by his fiat has fixed its bounds UNCHANGEABLY." Those who hold forth this doctrine call themselves TRINITARIANS.

The great stumbling block to the belief in the manifestation of the *exterior of Deity* in the form of man, which he has given of himself for divine worship, (Gen. i. 26.) is, what has been improperly called the *immaculate conception*; a term highly *sinful*, because it supposes that notwithstanding God has given his command; saying, *Be fruitful and multiply*, it is a plain declaration (in such case as applied to man) that the *command would be maculate, or sinful*; whereas it is divine and holy, being the command of God for the continuation of the *human race*. But all Christians are almost universally lost in their views when thinking of God, and of his manifesting the *exterior of his Deity* by *superinducing* a covering of materiality over his DIVINE HUMAN; viz. *through the veil, that is to say, his flesh*. Heb. x. 20. For they consider the *veil*, which was only his *flesh*, as the object of worship, instead of the DIVINITY—the DIVINE HUMAN, or the REAL ETERNAL BODY OF THE REDEEMER. Thus they are guilty of *idolatry* in worshipping the perishable body from the virgin, and paying greater homage by bowing at the mention of his name than they do at the mention of the name of God.

Some suppose that the *manhood*, or material body of the Redeemer is taken into the divine nature, so that *God and man make one Christ*. This cannot be, because God declares by the prophet—I AM JEHOVAH, I CHANGE NOT. But if the *manhood—materiality*, or perishable body from the virgin were taken into the divine nature, or were made one with God, it would necessarily follow that the declaration of God by the prophet would not be true, as he then would have *changed* from what he eternally was. They think *sensually of God*, from a *finite* ground, after the *manner of man*, and thus they confound themselves with finite ideas; forgetting that God is INFINITE in his attributes, Almighty in his *works*, the *CREATOR of nature*, yet *above nature*, and consequently not subject to the laws of nature, as already observed, which he has only ordained for man. Such views of the *goings forth* of the *CREATIVE and FORMATIVE* powers of the Deity, are not commensurate with the *goings forth* of the Almighty energies for the birth of a world, or for the *creation of man*! Such persons suppose that when God created the *world*, and *man*, that he left his INFINITE BEATITUDES and made *all things*, and *man*, as the *mechanic makes a piece of mechanism* ! Alas, what conceptions can such bewildered professors have of him who is OMNISCIENT,

OMNIPOTENT, and OMNIPRESENT ? surely they can have no conception of the *goings forth* of his *creative powers for the manifestation of his attributes*; but that, when he created the *world*, and *man*, he made all things in succession in process of time. Notwithstanding it is said, *He spake and it was done: he commanded and it stood fast.* Psa. xxxiii. 9.

Another opinion, held by many, is, that which does not impress the mind with the notion of *three distinct and visible persons out of the Godhead*, but that God is the *infinitely extended space of the universe*; of which men can form no idea. This was an opinion of the apostates, when the Messiah told them, *ye know not what ye worship*. Those who pretend to believe this dogma, are properly called by the opprobrious term ATHEISTS. This was something like the opinion of the apostate Greeks when they attempted to define the INFINITE.

Hence we find, according to the plain sense of Scripture, that no one could *ascend far above the heavens* but He who *created the heavens*,—and as it must be allowed that no one can *fill all things*, but he who *created all things*; it is evident that this DIVINE PERSON, who is said to have *ascended far above all heavens, that he might fill all things*, is, in his DIVINE HUMAN, the manifested image of God, which, as observed, he has given of himself; (Gen. i. 26.) the *visible exterior form of Jehovah, who fills all things*, and which manifested DIVINE HUMAN, independent of *created matter*, is the *eternal divine Son of God*, at his going forth, with all the *plastic, formative, creative powers of Deity*—and who is, in his GLORIFIED HUMAN, the *ALL OF DEITY*, who from the *רְכָב shechinah* of his ineffable beatitudes, can *possibly be seen by man*. All this was well understood by the ancient Greeks after the Pelasgi, or missionaries from mount Sinai were sent to reform the rude aborigines, to instruct them in the worship of the true God, and in the arts and comforts of life. Some traces of the original truth are preserved in the Mythology; which, when read, will condemn the vast majority of professing Christians in the *iniquity of their unbelief*.—Jupiter, i. e. the *supreme*, is represented as causing Pallas, i. e. *divine wisdom*, to spring forth from his brain, by his wisdom and creative energies, without any commerce with the other sex; which agrees with the Scripture concerning the ancient promise of the coming of the Messiah. Jupiter, or the Deity, was worshipped as knowing all things PAST, PRESENT, and FUTURE.

By Juno, after the teaching by the Pelasgi, was signified the true Church of God; as Zion, the true Church, was personified by a virtuous woman. The worship of Jupiter, as the *"ever-wakeful eye of Jove,"* was universal throughout Greece. The Oracle at Dodonah was dedicated to Jupiter, or the *SUPREME*, by the descendants of Dodonim, Gen. x. 4. See note on Zech. ix. 13 concerning the Pelasgi, hitherto not known who they were.

Another opinion is entertained by many; that *Christ partakes of two natures, human and divine, and therefore that he is to be worshiped as well as God; because he is a joint partner in the divinity*. But objectors to this opinion say,—Such reasoners do not know that the *divinity* which is INFINITE, cannot be *divided*, as observed; consequently cannot be united to a *finite body*—and also that there is no *MIDDLE NATURE*, between the INFINITE and MAN. These professors call themselves ARIANS, from Arius, the founder of this sect.

The last sect of modern professors I shall notice, entertain a *new opinion* of this *divine person*, which is nearly connected with ARIANISM, but which is more plain and express; they call themselves *Unitarians*. They deny the *preexistence of Christ*, and believe him to be the *natural*

8 For the remnant of Jacob shall be among nations in the midst of many people, as a lion among beasts of a forest, as a young lion among flocks of sheep: when he hath passed, then he treadeth, and teareth, but none deliver.

9 Thy hand shall be lifted upon thy adversaries: for all thy enemies shall be cut off.

10 Now it shall be in that day, saith Je-

son of Joseph and Mary—begotten according to the established order of all others, by a sensual intercourse between the sexes: Objectors say, If so, he must have been begotten in fornication.

Believers in the Divinity of Christ, say, If this Divine person be no more than a mere man, he could not have declared his ubiquity, saying—“No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven.” Nor could it be said—“In him dwelleth all the fulness of the Godhead bodily.” If ALL the fulness of the Godhead bodily dwelt in this divine person, as is plainly declared; where, objectors ask, are we to look for the fulness of the Godhead, but to the divine person in whom the fulness of the Godhead is expressly said to dwell? as observed.

It manifests great ignorance of the Scripture to suppose, that Christ was the natural son of Joseph and Mary; because the Scripture saith, that he was in the beginning with God, and that the Word was God. That this divine person, or *λόγος Logos*, made all things, and that without him was not any thing made that was made.—That this same *λόγος Logos* was manifested in flesh and dwelt among us. (John ch. 1.) This was he that was with the Church in the wilderness. Acts vii. 38.—They drank of that spiritual rock that followed them: and that rock was CHRIST. Thus the word *λόγος Logos* means, the final result, or termination of any thing to which it is applied; as to arithmetical calculation, or computations of debts, or expenses. See Matt. xviii. 28—ch. xxv. 19—to an answer, or oracle, the manifested termination of the law. Acts vii. 38.

So the word *λόγος Logos*, must necessarily be understood in its application to this divine person. We see plainly that it is not applied

the inmost constituent principle of the Deity, but to the exterior manifestation from Deity in formal existence, called according to the idiom of the Hebrew *בָּן ben*, a son; because it is the determination or ultimate proceeding in continuous descent from Jehovah: truly called the glory of Jehovah.

Objectors to modern Unitarianism say, We dare not attempt to limit the creative powers of the ALMIGHTY, because it was a manifestation of the creative powers of the INFINITE; as in the creation of man. It must then be allowed that it was easy for the Almighty by the creative fiat to prepare a body, as to prepare the productive principles in stones, life in plants, sense in beasts, and understanding in man. Yea, it was as easy for him who is Omniscent, Omnipotent, and Omnipresent, by his creative energies to prepare material body, as a covering for the reception of his divine human, as it was for him by the same creative energies to prepare a body for the reception of the spirit, when he created the first man and the first woman.

Hence on the ground of the incommunicable attributes of the INFINITE there can be but ONE GOD—that he will not give his glory, *viz.* his Divinity to another. Isa. xlii. 8. For his Divinity being INFINITE cannot be divided to make a second or lesser God.—That according to the declarations of Christ, of the apostles, and the prophets, the *λόγος Logos*, called the Son, that is, the DIVINE HUMAN, or the exterior of

hovah, I will cut off thy horses from the midst of thee: and I will cause a destruction of thy chariots.

11 Yea, I will cut off the cities of thy land: for I will demolish all thy fortresses.

12 Also I will cut off diviners from thy land: and soothsayers shall not be before thee.

13 I will also cut off thy graven images, and

DEITY, is ETERNAL—that he was in the beginning with God, and that the *λόγος Logos*, was God. John i. 1.—That he who created all things is necessarily God. That it is said, the *Logos*, i. e. the DIVINE HUMAN, or manifested exterior of Deity, created the world, and that without him was not anything made that was made.—That the *Logos*, was made (put on) flesh, to commune with man. Heb. x. 20. A new and living way which he hath consecrated for us, through the *vail*, that is to say, his flesh, as observed. A *vail*, we know, is a cover thrown over anything concealed—it is put for the human nature of Christ, under which the glory of his Divinity, i. e. DIVINE HUMAN, or exterior of Jehovah was covered which was put off; and which DIVINE HUMAN then ascended far above all heavens that he might fill all things—that the fulness of the Godhead dwelt in the *Logos* BODILY. That the *Logos* who descended also ascended, divested of the material body, in which he did not descend. Had it not been so, it then would necessarily follow that the material finite body from the virgin ascended in union with the divinity; and so thus connected with the divinity, which is Infinite, this finite body must as certainly have had a part, above all the heavens in filling all things. Objectors hesitate not to declare, that this is a palpable inconsistency; altogether opposed to common sense, and derogatory to the adorable character of the Creator.

Again: John v. 18. Making himself equal with God. Hence, as on the personification of the Deity, it is said of the DIVINE HUMAN of Christ, Let all the angels of God worship him. Heb. i. 6. and in the 8th verse, BUT UNTO THE SON HE SAITH, THY THRONE, O GOD, IS FOR EVER AND EVER.—Where is the man that will dare to oppose the positive declarations of him, who hath commanded the angels of God to worship the REDEEMER? and who hath said to the Son, THY THRONE, O God, IS FOR EVER AND EVER? Who says concerning himself—All power is given unto me in heaven and in earth. Matt. xxviii. 18. For as the Father raiseth up the dead and quickeneth them: even the Son quickeneth whom he will. John v. 21.—For the Father judgeth no man: but hath committed all judgment to the Son. (ver. 22.) For as the Father hath life in himself: so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also. (ver. 26. 27).

Objectors to the modern Unitarian scheme say, If Christ were the natural son of Joseph and Mary, a mortal man—declarations of so important a nature could not have been made by himself and all the sacred writers! It would be the grossest blasphemy to declare, that all things were made by a MORTAL MAN—that a MORTAL MAN was in the beginning with God—that the fulness of the GODHEAD BODILY dwelt in a MORTAL MAN—that a MORTAL MAN was glorified with the FATHER before the world was, or before the man was created.—Surely no person of a sane mind can suppose that all things in the heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities; or powers: were created by a MORTAL MAN, and for a MORTAL MAN! Colos. i. 15. 16. That all power in heaven and in earth is given to a MORTAL MAN—that a MORTAL MAN raiseth up the dead and quickeneth whom he will—that God hath given all judgment to a MORTAL

thy standing images from the midst of thee : for thou shalt not again worship before the work of thy hands.

MAN—that a MORTAL MAN hath life in himself—that a MORTAL MAN hath power in himself to lay down his life and to take it up—that God hath given a MORTAL MAN authority to execute all judgment in heaven and in earth—for all these things which are in the power of GOD ONLY, are expressly said to be in the sole power of the SON. Therefore as these positive declarations are applied to the SON with as equal force as to the FATHER—and as it is certain that there cannot be two GODS; it becomes necessary to establish the solemn truth by unerring Scripture—which of the apparent two is the true object of Divine worship.

From these incontrovertible declarations, it necessarily follows, that every professing Christian is bound to believe ONE OF THE FOLLOWING CONCLUSIONS—(1) Either that Christ is the DIVINE HUMAN, THE MANIFESTED EXTERIOR OF JEHOVAH, according to his own words, viz. *No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared or manifested him.* John i. 18. or, (2) That he did not speak the truth when he said—*And now O Father glorify thou me with thy own self, with the glory I had with thee before the world was.* The Apostles also must have been involved in the same falsehood. John says, *He was in the beginning with God, and that he was God.*—The Apostle Paul, that *he ascended far above all heavens and fills all things—and that all the fulness of the Godhead dwelt in him bodily.*

But notwithstanding it appears that modern Unitarians very properly oppose the general opinion that the material body of Christ, put on in time for the purpose of communing with man, ascended above all heavens united to a portion of the INFINITE,

These reasoners forget that God is INFINITE—That of this attribute it is said, *Behold the heaven, and heaven of heavens cannot contain thee, how much less, this house that I have builded.* 1 Kings viii. 27. They think that he is too great to notice the transactions of man, even too far off to hear, or see, or know any thing that is done in this world. In their reasoning on the manifestation of the DIVINE HUMAN, they reason as men reason on the capabilities of each other—they keep not in their minds the INEFFABLE and INCONCEIVABLY TRANSCENDENT PERFECTIONS, OMNISCIENCE, — OMNIPOTENCE, — OMNIPRESENCE : throughout the universe, in his DIVINE HUMAN declaring, his UNIQUITY and his OMNIPRESENCE by those remarkable words in John iii. 13. *No man hath ascended up to heaven, but he who came down from heaven, even the SON OF MAN who is in heaven.*—And in Matt. xvii. 2. *Where two or three are gathered together in my name, there am I in the midst of them.* Ch. xxviii. 20. *And lo I am with you alway, even unto the end of the world.* The sacred writers well understood that the SON OF MAN mentioned in John iii. 13., who descended from heaven, was the same SON OF MAN mentioned in Daniel vii. 13. *who came forth from the ancient of days, to whom was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom, that which shall not be destroyed.* The same SON OF MAN, I say, who manifested his DIVINE HUMAN to the disciples on the mount.

It is with the utmost propriety said by modern Unitarians, “There is no ground in Scripture, aided by any refined theory of Philosophy, for supposing that the DIVINITY, which is INFINITE—ONE and undividable, can possibly be united to a finite perishable body of flesh, blood, and bones.”

So say all who see that the Scripture does not hold forth the impossibility, that the DIVINITY, i.e. the DIVINE HUMAN, could be united

14 Moreover, I will pluck thy groves from the midst of thee : thus I will overthrow thy cities.

with the material body of the Redeemer, called only the VAIL, which was his flesh ; it was the DIVINE HUMAN, or manifested exterior of Jehovah, that descended from heaven, and superinduced over the Divinity, or DIVINE HUMAN, a covering, called the VAIL, which was his flesh, (as observed) by which he communed with man, and not a particle of the flesh ascended to heaven, nor could possibly be united with the Divinity or the DIVINE HUMAN.

Thus, I say, the modern Unitarians suppose, that the creative power ceased, when God had by the creative energy of his formative WILL produced the first man and the first woman—that he became local, or acted in one place, and produced one thing only at one time, as it is with man. Whereas, we see that the Scripture informs us, and common sense convinces us, that God is ETERNALLY PRESENT, even beyond the utmost bounds of creation, to create and cause all things to generate.

That master of all philosophers, the GREAT NEWTON, (in his Optics,) understood the prophet Ezekiel on the explanation of the first cause of all motion, and the operation of the heavenly cherubim : He says, “On this primary motion, all other revolutions and circulations depend—as the planetary orbs—of springs to and from the Abyss—of the annual and diurnal motions of the earth—these first and great revolvers, the heavens, are those active principles that keep up all the various motions that are in the world. If it were not for these principles, the bodies of the earth, planets, comets, sun, and all things in them, would grow cold and freeze, and become inactive masses, and all putrefaction, generation, and life would cease, and the planets, and comets, would not remain in their orbits.” *See the last query in his Optics.*

The learned Apostle, who was shewn all this divine philosophy, when he was caught up into the third heaven, exclaimed—*For in him we live, and move, and have our being.* See note on the Cherubim Ezek i.

Objectors to the modern Unitarian scheme say,—From a due consideration of the inconceivable formative attributes of God, producing at his FIAT all animal form and life, the man must speak rashly who can be so lost to matter of fact in all primary animal productions to declare, that it was impossible for the Creator by his CREATIVE FIAT, to cause the manifestation of the DIVINE HUMAN in the way it is declared in the sacred volume, and which is confirmed by those appellations given to CHRIST as God, whose DIVINE HUMAN is declared to be COEVAL with the Deity—who was in the beginning with God—of whom it is said—*Let all the angels of God worship him—but unto the Son he saith, THY THRONE, O GOD, IS FOR EVER AND EVER.* As observed.

But we are not at a loss in forming a correct opinion of the ETERNAL DIVINE HUMAN, and of his visible appearance, equally as certain as we are of the material body of Christ ; for the same record which testifies of the appearance of the one, as plainly testifies of the other. If the reader will turn to Matt. xvii. 2. it will be seen that the DIVINE HUMAN was visibly manifested to his disciples—it is said—*And he was transfigured, and his face did shine as the sun, and his raiment did shine as the light.* And behold, there appeared unto them Moses and Elias talking with him. This is what is called in Scripture, opening the eyes, which is evident, as Moses and Elias were not seen in their material, but in their spiritual bodies, in which all men are after death. See this explained by the Apostle 1 Corin. xv. 44 *there is a natural (or material) body, and there is a spiritual (or substantial) body. Howbeit that was not first which is spiritual (or substantial) but that which is natural, (or material) and afterward that which is spiritual (or substantial.)*

Again: At the end of the sacrificial, called also the representative

15 Also I will execute vengeance in wrath and fury upon the nations: because they have not obeyed.

## CHAPTER VI.

**H**EARKEN ye now to what Jehovah saith. Arise, contend before the mountains, and the hills shall hear thy voice.

church, when the Redeemer described his spiritual and visible church,—it is said, *I was in the spirit on the Lord's day*, (Heb. the day of Jehovah,) and heard behind me a great voice as of a trumpet. And I turned to discover the voice that spake with me: and being turned, I saw seven golden lamp-stands. And in the midst of the seven lamp-stands, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire. And his countenance was as the sun shineth in his strength.

This divine and glorious body, which is divested of all materiality, as observed, is that *adorable body* which is truly called the DIVINE HUMAN: who as the spirit of man, or in other words, the *will* and the *understanding* descend in one *continuous order* in their manifestation, and *find their determination, and are seen only in their effect*: so the INFINITE can never be manifested to finite beings, only by the *QUALIFIED EXTERIOR OF JEHOVAH*; i.e. the DIVINE HUMAN, or *glory of Jehovah*, whose glorified body, I say, divested of all materiality, he has been pleased to render capable of being seen by the *finite eye*. Thus the sacred writer in the divine communication from the cherubim, personifies the declaration of the Deity in the qualified exterior of Jehovah: i.e., the Divine Human, saying *תְּרוּמָה כְּלִים קָדוֹשׁ קָדוֹשָׁא Elohyim gnolaam vegged. Thy throne, O God, is for ever and ever*. Evidently meaning, that the internal of the INFINITE can never be visible to the finite eye, that the *qualified exterior of Jehovah*, i.e. the DIVINE HUMAN, as he expressly says, *WHO IS IN THE BOSOM OF THE FATHER*, is the *ALL* of the DEITY WHO CAN BE COMPREHENDED OR SEEN FOR EVER. I say, the manifestation of the GLORY OF JEHOVAH, as the glory of the sun is the manifestation of the going forth of the intense splendour of the orb, or body of the sun—to which explanation of the DIVINE HUMAN OF JEHOVAH, he always described himself to his Apostles, as the ETERNAL AND VISIBLE OBJECT OF DIVINE WORSHIP. (See Heb. i. 8.) But unto the Son he saith, *THY THRONE O GOD IS FOR EVER AND EVER*. (See also Rev. i. 8.) where he is described as the ultimate or EXTERIOR OF JEHOVAH;—WHO IS, AND WHO WAS, AND WHO IS TO COME, THE ALMIGHTY.

These glorified manifestations of the DIVINE HUMAN have been called *miracles*; surely no one that believes in the OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE of God, as is expressed in his holy name JEHOVAH, can for a moment doubt the possibility of *ALL MIRACLES*. But it must be remembered that they are *miracles only in the estimation of man, for with God, THERE IS NO MIRACLE*. He said, *תְּרוּמָה כְּלִים תְּרוּמָה yehi aour, vayihi aour. Be light, and light was*. This command went forth, and the *world, animals, and man* appeared in all the perfection of their creation. Nothing we see can be difficult for him to accomplish, *who ever was, and ever will be*; who possessed *ALL POWER, ALL WISDOM, and is EVER PRESENT IN THE WHOLE OF CREATION*. But all these *miracles* are declared to have been effected by the going forth of His HOLY CREATIVE SPIRIT, manifested by the DIVINE HUMAN, or exterior of JEHOVAH, which he covered with *the veil, which was his flesh*: All things were

2 Harken ye O mountains to the controversy of Jehovah; and ye strong foundations of the earth: for a controversy is before Jehovah with his people, and he will plead with Israel.

3 O my people, what have I done concerning thee? or wherein have I wearied thee? testify against me.

4 For I caused thee to ascend from the land

made by him, (i.e. the *Logos or DIVINE HUMAN*) and without him was not anything made that was made.

It has been and is a custom with some writers to speak with contempt on the statement of the *annunciation*, when the creative power of the HOLY SPIRIT assumed a covering of materiality for the manifestation of the DIVINE HUMAN. But this has been done in *great ignorance of the nature of the subject*, and not taking into consideration the *unlimited power of the INFINITE*, whose word is imperative in all subservient nature, to cause the formation of the material body, *the veil which was his flesh*, the covering of the DIVINE HUMAN, that descended from heaven: the same DIVINE HUMAN that descended from heaven for the creation of the first of the human race. Whereas those who have no conception of the manifestation of the DIVINE HUMAN, necessarily form their opinion, as they do of the *material human* of the human race; thus they reject the *glorified body*, or exterior of Jehovah, in which the Redeemer says—*And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was*. Thus, I say, from profound ignorance, they reject the uncontrollable *power of the INFINITE* in his manifesting himself in a *human exterior form*, which eternally was, even before the world was, the *very exterior of the glorified Jehovah who created all things*, (John i. 3, 14) whose word, I repeat, is imperative in subservient nature. Such professors, I say, reject the creative power of the INFINITE, and declare that the Redeemer was not *pre-existent* in his DIVINE HUMAN, and that he was the natural son of Joseph and Mary, in direct contradiction to the sacred writers. It does, however, appear from the positive declarations in Scripture, that whoever shall presume to speak contemptuously of those *glorified manifestations of the Divine Human of the Redeemer*, which were manifested when he was on earth, (as above) and which were manifested by the going forth of the creative energies of the *πνευμα αγον* (i.e.) the HOLY SPIRIT in the DIVINE HUMAN, or EXTERIOR OF JEHOVAH: it will be a confirmation of the most direful *BLASPHEMY*, as is declared by the Redeemer himself in Matt. xii. 31. 32. *Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME*.

Hence we learn from the visible manifestations of the divine glory in the DIVINE HUMAN, that the ineffable splendour shone through and rendered *invisible the veil which was his flesh*. Even as is observable in material nature; for if a person gaze on the intense brightness of the meridian sun for a little time, nothing of materiality can be discovered—nothing except the intensity of the effect of the glorious light.

It is truly astonishing, notwithstanding the hallowed object of divine worship is revealed in Scripture, that there should be so many discordant opinions on this most important subject. We find that the whole professing world, containing one thousand millions of persons, are divided into four religions, viz. the *Christian*, the *Mahometan*, the *Jewish*, and the *Pagan*: all bewildered in the labyrinths of acknowledged error—unintelligible popular opinion, and confounded in their views as to the true object of divine worship. Some are worshiping the Deity of

of Egypt, and redeemed thee from the house servants: thus I sent Moses before thy face, Aaron and Miriam.

5 O my people, remember now, what Balak

whom they can form no idea, except as of *wind, æther, infinite space*; like the ancient Greeks, who said, "Thou seest this spacious, this unbounded *Æther*, encircling in his fluid arms, the earth, This thou shalt honour, this esteem thy God" *Eurip.*

Myriads worship the sun—the *ROLLING HEAVENS*—professing Christians worship a person they call the *FATHER*, and represent him as a venerable but an angry God—others worship a person as a young man they call the *Son*, clothed with a body of flesh, who is *all-merciful*—others worship a person they call the *Holy Ghost*; and others are so confused in their views, that they pretend to worship all three. Multitudes hold forth that they are to be saved by *faith alone*—others by *works alone*—others by *neither*; but while they are living in gross sensuality, pretend that they are predestinated to be saved from eternity—others profess to believe that they are not to be righteous *overmuch*, but that they are to take a share of the *sensualities* of the fallen *human nature*—others, that they are to do a *little* and Christ is to make out the *rest*—others, that they can do *nothing*, but that what Christ has done is *every thing*—others, who pretend to be so humble, and that the disparity being so great between God and man, that it would be the highest presumption in attempting to *praise him*—others, that sin must dwell in our mortal bodies to the *fulfilling the lusts thereof*, and that it has no more effect to damn the soul, than wine has in the glass to contaminate it. Therefore, from the statement of these opinions which divide the Christian world, and which are the causes of never ending disputes, and implacable hatred among the multitudinous professors, it must be evident, that, as the Redeemer came to declare *peace on earth and good will toward men*, there can be but *one way, one truth, one unerring rule of life, and one object of divine worship*: as is plain in the declarations of the Redeemer throughout his Messiahship; and which is declared by all the sacred writers—*Hear O Israel: JEHOVAH OUR GOD, JEHOVAH IS ONE.* Deut. vi. 4.

And as it is shewn above, we are expressly told who this PERSON is, viz. The DIVINE GLORIFIED HUMAN, manifested in the Mount, also recorded in the Revelations, not the *material body* from the virgin, which was superinduced as a cover, called, *the veil, which was his flesh*, that he might commune with man, as observed: therefore, it necessarily follows that the GLORIFIED DIVINE HUMAN, who was before the foundation of the world, is the very ultimate, or exterior form of Jehovah, in continuous or united descent from the interior unapproachable DEITY—being eternally DIVINE: and as DIVINE, also incontrovertibly INFINITE, and as he who is INFINITE, cannot be DIVIDED, there being, I repeat, no *middle nature* between the INFINITE and man who is FINITE, to constitute a lesser God—so the Apostle having this holy understanding of the true object of Divine worship, personifies the DEITY, saying,—*Let all the angels of God worship him—But unto the SON he saith, THY THRONE, O GOD, IS FOR EVER AND EVER.*

Hence we see the divine order of the creation of man, who was created in the image and likeness of the DIVINE HUMAN, the exterior of Jehovah, in whom the creative power is embodied: for the whole power of manifested DEITY centres and rests in the DIVINE HUMAN of the Redeemer, the exterior of Jehovah, and therefore he says, *All power is given unto me in heaven and in earth.* Matt. xxviii. 18.—*For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.* John v. 21. That is, the DEITY, operating in the DIVINE HUMAN, as the spirit of man operates in the body.

king of Moab consulted, and what Balaam the son of Beor answered with him from Shittim to Gilgal; because ye shall acknowledge the righteousness of Jehovah.

*The Son can do nothing of himself; but what he seeth the Father do: for what things soever the Father doeth, those also doeth the Son likewise.* ver. 19. Necessarily so, because the DEITY operates in all things by his GLORIFIED DIVINE HUMAN, as the spirit of man operates by his body.

*The Father judgeth no man, but hath committed all judgment to the Son.*

This is as evident in its application as the passages above; for judgment being the result, or final determination on the investigation of truth, or falsehood, good, or evil, right or wrong; the declaration of judgment concerning all things between the DEITY and man, must necessarily be committed to the DIVINE HUMAN, who is the MANIFESTED ULTIMATE or JEHOVAH.

Verse 26. *For as the Father hath life in himself; so hath he given to the Son to have life in himself.*

This is also true without the necessity of supposing the visible existence of a *second person*: for as the DEITY has life in himself, it necessarily follows, that the same life must be manifested in the DIVINE HUMAN, the EXTERIOR MANIFESTATION OF JEHOVAH.

Hence, I say, we have a scriptural conception of the divine order of the creation of man; for as THE GLORIFIED DIVINE HUMAN, who was BEFORE THE WORLD WAS CREATED, is the ultimate or very EXTERIOR of JEHOVAH IN CONTINUOUS OR UNITED DESCENT FROM the יְהוָה gneleon, i.e. the Most HIGH; hence it is, THAT THE DIVINE HUMAN, THE VISIBLE EXTERIOR FORM OF JEHOVAH, figuratively called the *arm of Jehovah*, brings all things into effect, according to the divine will, and the divine wisdom, or understanding.

In like manner the spirit, or the *highest principle* in man, when God breathed into him the breath of life, carried with it the power to constitute the will and also the understanding. And hence it is that the will falls into the action in the exterior or *visible form*; for man cannot perform the action from the will unless there be a recipient form, viz. the body, by which it is brought into the designed effect. Neither can man explain the result of the understanding unless there be a recipient form, viz. the *organ of speech*, to manifest the result of the understanding. Thus man is created in the IMAGE and LIKENESS of GOD.

This important subject which is incontrovertibly consistent with all the overwhelming declarations of the *divinity of the Messiah*, may be made evident to the understanding by an attentive consideration of the most appropriate figure in nature, viz. the meridian glory of the sun, as a comparison of the glory of the DIVINE HUMAN, or EXTERIOR OF JEHOVAH.

The DIVINE HUMAN is called by the prophet, תְּמִימָה shemesh tsedaka, the sun of righteousness, Mal. iv. 2.—by the Apostle—*his face did shine as the sun.* And the Redeemer on the manifestation of his own church, (Rev. i. 16.) prefers this striking figure to give his disciples a true conception of the glory of his DIVINE HUMAN, as the only approachable object of divine worship, being the exterior of Jehovah, in continuous descent from the unapproachable DEITY; and therefore he says—*No man cometh unto the Father but by me.*

This stupendous work of Infinite Wisdom and Almighty power, the SUN, is threefold, viz. בְּרִי cheres, the orb, מִזְרָח chomah, the heat, and וְשָׁמֶשׁ shemesh, the light of the sun.

These cannot be separated from each other. The heat can only be manifested by the light, or intense glory. And without that light,

6 With what shall I approach before Jehovah, or bow before the high God ? shall I approach him with burnt offerings, with calves of a year ?

7 Will Jehovah be delighted with thousands of rams; with myriads of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

*nothing could have been manifested in this visible world that was created.*

So it was in the manifestation of the DIVINE HUMAN; for, (as observed) the DIVINE HUMAN is that *light which lighteth every man that cometh into the world*. But without the operation of the DIVINE HUMAN, or exterior of JEHOVAVI, like the *light of the sun*, that manifests the *heat and the orb*, nothing could have been made known for the salvation of man.

Again—As the *orb*, the *exterior*, or *body* of the *sun*, contains, *embraces*, or *comprehends in itself* the *complex* or *involution* of many parts in one *integral*—so the *Sun of Righteousness*—the *Divine Human*—i.e. the *exterior* of *Jeovah*, called the *Son*, is that *ETERNAL CENTER*, the *MANIFESTOR* of the *INFINITE ATTRIBUTES* of *DEITY*.—The all, I say, of *DEITY* that can possibly be seen by man—Yea, the all of *DEITY* that can possibly be worshipped. As it is expressly said (Heb. i. 6) *Let all the angels of God worship him.*

Thus do all the sacred writers uniformly declare that the Messiah, in his DIVINE HUMAN, was the exterior of JEHOVAH, plainly expressed in the words JEHOVAH JAH ; that is—JEHOVAH who WAS and JEHOVAH who WILL BE : And thus in the personification from the DEITY, it is said—בְּיָהָה יְהוָה תַּעֲשֵׂה beyahah Jehovah tsaar gnolaanim. In Jah of Jehovah is everlasting strength. Isa. xxvi. 4.

The reader must remember that when two nouns occur together, the last is written in the genitive case, so that the words *Jah Jehovah* will literally read, *Jah of Jehovah*. The clause will then truly read—*In Jah of Jehovah is everlasting strength*. That is, *in Jah*, (i.e. the future, or ultimate manifestation of Jehovah), in the DIVINE HUMAN) is everlasting strength.

Thus I again say, that as there cannot be two JEHOVANS—the WORD JAH—*the Logos Logos*—John i. 1.—the DIVINE HUMAN, or the ultimate manifestation of the INEFERABLE GLORY of JEHOVAH, in his DIVINE HUMAN is the ALL of DEITY, that can ever be seen by man. Who, as is said by the prophet, is become SALVATION FOR ME.

This divine person, I repeat, is called the Son. (Heb. i. 8). Ο *θεον* οὐ *οὐ* *εις τὸν αὐτὸν τὸν αὐτὸν*, *Thy throne, O God, is for ever and ever.* Which clause is quoted by the Apostle, from Psa. xlv. 6., where the psalmist speaks of the perfections of Moses the King, saying—*תְּמִימָה כְּבָשָׂר וְתִבְשָׂר kiseaka Elohim gnolaam vagned. Thy Throne, O God, is for ever.* Therefore as this clause on the explication of the goings forth of the manifestation of the attributes of the DEITY in the DIVINE HUMAN, or exterior of the glory of JEHOVAH, is truly translated both in the Hebrew and in the Greek—as the DIVINITY is INFINITE which cannot be divided—consequently, as the undividable DIVINITY cannot be *united*, or *conjoined* to finite human nature—we can confidently declare from the incontestable declarations of Scripture, that the true and only object of divine worship, who was to be made manifest, and universally acknowledged in the latter days of the first advent, is n.

8 He hath declared to thee, O man, what is good: now what is Jehovah requiring from thee? truly to execute judgment, and to love mercy, and to walk humbly before thy God.

9 The voice of Jehovah crieth to the city, and wisdom regardeth thy name: obey ye the rod, and who appointeth it.

JAH, the FUTURE MANIFESTED ULTIMATE, i. e. the DIVINE HUMAN of the JEHOVAH—the image of the invisible DEITY, in continuous descent from the awful הַכְּנִינָה—the SACRED DWELLING of the UNAPPROACHABLE and INCOMPREHENSIBLE INFINITE.

Finally, as a conclusive proof that the Messiah, in his DIVINE HUMAN, refers to the exterior of JEHOVAH—of whom it is said—*There shall be one JEHOVAH, and there shall be one shemo echad, his name one.* Zech. xiv. 9. It appears that this important prophecy was to be made known in the latter days of the first advent, for the words JEHOVAH JAH, both signify the *same person*; as observed, the word JEHOVAH, being applied to all the attributes of DEITY; viz. OMNISCIENCE, OMNIPOTENCE, and OMNIPRESENCE—the past, present and future, as revealed during the state of the representative worship from the fall of man to the advent of the Messiah. But the word JAH, comprehending the *future*, being a part of the word JEHOVAH, it is applied to the future period, viz. the latter days of the first advent; when JAH, the *future* of the glorious name, is to be universally acknowledged in the name JEHOVAH, as signifying the manifested DIVINE HUMAN of the Messiah—when *there shall be one Jehovah, and his name one.*

## NOTES ON CHAP. VI.

1. *Arise, contend thou before the mountains.* These were the mountains and hills where the worship of God was celebrated.

5. *That ye may know the righteousness of the Lord.* There are two errors in this clause; they know the righteousness of the Lord, which righteousness they had changed for the sensuities of idolatry. The word *may*, *dagnath*, is rendered *ye may know*; but there is no subjunctive mood, therefore the word *may*, is improper. This word should be translated with the same sense as in Psa. lxxi, 8.—Prov. iii, 6.—Jero. iii, 13.—*acknowledge*. Heb. *Ye shall acknowledge the righteousness of Jehovah*.

6. *Wherewith shall I come before the Lord?* Heb. *With what shall I approach Jehovah?*

7. Will the Lord be pleased? Heb. Will Jehovah be delighted?  
8. What doth the Lord require of thee? Heb. What is Jehovah requiring from thee? The word *wrtn* doresh rendered require, is the participle activo, requiring. But to do justly, and to love mercy, and to walk humbly with thy God. Heb. Truly to execute judgment and to love mercy, and to walk humbly before thy God.

9. *The Lord's voice crieth in the city, and the man of wisdom shall see thy name.* This expression is neither consistent with the Hebrew text, nor with good sense; for we are at a loss to know how the men of wisdom can have any advantage above men who are not so wise, *in seeing* the name of God. As, however, the words, *the man*, have no authority from the Hebrew, the reader will be sensible that this cannot be the true translation. This error is made by the improper choice of a word for the translation of *רִאֵה yireh*, which is rendered *shall see*, without considering the various acceptations in which the word is taken in Hebrew, according to idiom, as the verb *see* is in English. It also means to consider. Ezek. xii. 8.—Joro. ii. 10.—regard, Psalm cvi. 4.—provide, Deut. xxxiii. 21.—appear, Levit. xiii. 57.—respect, Psalm cxxxviii. 6. Heb. The voice of Jehovah crieth to the city, and wisdom regardeth thy name.

10 Yet there are treasures in the house of the wicked: and the scant measure, abominable.

11 Shall I count pure with wicked balances: and with a bag of deceitful weights?

12 For her rich are full of violence, and her inhabitants have spoken a lie: yea, their tongue is deceitful in their mouth.

13 Therefore, also, I will cause sickness, smiting thee, causing desolation because of thy sins.

14 Thou shalt eat, but thou shalt not be satisfied, with thy prostrating in the midst of thee: thou wilt depart, but thou wilt not escape; and what thou deliverest I will give to the sword.

15 Thou shalt sow, but thou shalt not reap: thou shalt tread olives, but thou shalt not anoint thyself with oil; and sweet wine, but thou shalt not drink wine.

16 For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in

their counsels: therefore I will give thee to desolation, and the inhabitants thereof to hissing, and ye shall bear the reproach of my people.

## CHAPTER VII.

WOE is before me, for I am like the gatherers of the summer fruits, like the gleanings of the vintage: without a cluster to eat, my soul desired the first ripe fruit.

2 The merciful hath perished from the earth, even without an upright man: all of them wait for blood, they destroy each his brother with a net.

3 For evil with both hands artfully; the prince asketh, also the judge for a reward: and the great uttereth the mischief of his soul, and so they wrap it up.

4 The best of them as a brier; the upright even a cover: the day of thy watchmen, thy visitation cometh, now shall be their perplexity.

13. *I will make thee sick in smiting thee.* Heb. *I will cause sickness smiting thee.*

### NOTES ON CHAP. VII.

1. *Woe is me.* The word *וְאַלְיָ* alli, which is the first word in this verse, is rendered, *woe is me*; but this conveys no meaning, it is not sense. The prophet complains of the wickedness of the priests and rulers, who at that period had fallen into idolatry, and therefore as he was not included in the transgression, no woe could possibly rest on him.

The word *וְאַלְיָ* alli, means what is *good for nothing*—*worthless*—*of no value*; and therefore it is primarily applied to *idols*, as *worthless*. See where under the root of this word it is so applied. Psa. xvi. 5. *For all the gods of the nations are idols*—xvii. 7. *that boast themselves of idols*—Ezek. xxx. 13. *I will also destroy the idols*—Isa. x. 10. *my hand hath found the kingdoms of the idols*—xi. 8. *their land also is full of idols, dumb idols*—ii. 20. *his idols of silver and his idols of gold*. chap. xxxi. 7—Hab. ii. 18. *to make him dumb idols*.

The word *בָּלִי*, is rendered *me*; but the preposition *בָּלִם*, is not translated; it means *before*, as in Ezra vii. 28—and the *בָּלִי*, *me*; it reads, *before me*. The two words read—*Idols are before me*.

If the reader will connect the preceding verse of the last chapter with this verse, it will be seen, that the prophet refers to that sink of idolatry in the time of Omri and Ahab, kings of Israel, ver. 16. *For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels.* From which it is certain that the word *וְאַלְיָ* alli, is applied to the idols which were worshipped in Israel, and which constituted the abominable worship in the time of the prophet, called *worthless, of no value*, by the remnant of the true worshippers.

3. *That they may do evil with both hands earnestly.* This translation does not explain the meaning of the Hebrew. Evil may be done *with both hands earnestly* from different motives—as for instance: when armies meet to fight, the men are brought to that shocking state of apathy, that with unrelenting fury they kill one another.—A general of an army may do evil *with both hands earnestly*, by destroying the inhabitants, for the vain love of honour, and of being made great for the multi-

tude of his slayings of the human race. Many do evil *with both hands earnestly*, from a desire of revenge—also evil may be done *with both hands earnestly*, from an inordinate thirst to acquire riches, which is the meaning in this clause, as it follows—the *prince asketh, and the judge asketh for a reward, and the great man he uttereth his mischievous desire: so they wrap it up.* Therefore the word *לְחַטֵּאת* lecheetib, which is rendered in the authorized version by the word *earnestly*, should have been translated as the same word is translated, both consonants and vowels, in Jere. xviii. 10, *benefit*. There is no authority for the words *that*—the third person plural *they*—the verb *do*—nor the word *may*, as there is no subjunctive mood. Heb. *For evil with both hands for benefit*.

4. *The best of them is a brier, the most upright is sharper than a thorn hedge.* This translation does not explain the meaning of the Hebrew text. In the first clause, the *best* of the people is compared to a *brier*, and the *most upright sharper than a thorn hedge*; but as hedges are composed of briers, full of thorns, it is not correct to repeat the sense of the first clause in the second. The unjust may with the utmost propriety be compared to *briers*, but no distinction can be made between the *best* and the *most upright* of the people by *briers* and a *thorn hedge*; they both may equally injure the traveller. Besides, the *best* of the people must necessarily be the *most upright*; surely we ought to meet with good sense in the divine writings, and that good sense, and correctness of expression we certainly have in every part of the Hebrew Scriptures: otherwise it would appear that man, with all his imbecility of judgment, made that perfect which the sacred writers had left imperfect. Thus has a contemptible knowledge of the sacred language induced ignorant bigots to say, “There are passages of such acknowledged difficulty, that they never have, and perhaps never can be translated.”

The word *מִמְסֹקָה* mimsokaah, is rendered, *than a thorn hedge*; but it signifies neither *thorn* nor *hedge*; its literal meaning as a noun, is *a cover*; as a verb, *to cover*; which is the primary meaning from the root *מְסֹקָה* sak. See Lamen. iii. 43, *thou hast covered thyself*—Psa. cxl. 7. *Thou hast covered*—Exod. xl. 3. But whether it be taken under the root *מְסֹקָה* naasak, Isa. xxx. 1, or under *מְסֹקָה* maasak, Ezek. xxviii. 13, it has a

5 Ye shall not trust in a friend, ye shall not trust in a guide; keep the door of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth against the mother, the daughter-in-law against her mother-in-law: the enemies of a man *are* the men of his house.

7 Therefore I will look to Jehovah, I will wait before the God of my salvation: my God will hear me.

8 Rejoice not against me, O my enemy; though I fell, I arose: when I sit in darkness, Jehovah is a light before me.

9 I will bear the indignation of Jehovah, because I have sinned against him: until he shall plead my cause, and execute my judgment, he will bring me forth to light, I shall see his righteousness.

10 Then my enemy will see, and shame will cover her that said to me, Where is Jehovah thy God? my eyes will behold her, now will she be trodden like mire of the streets.

11 The day that thy walls are to be built, that day will the decree be afar off.

12 That day he will come even to thee from Assyria, and the fortified cities, and from the fortress even to the river, and *from* sea to sea, and *from* mountain to mountain.

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similar meaning. The clause reads—*The upright even a cover.* This makes it in perfect conformity with the second verse, where it is said, *the good man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, they hunt every man his brother with a net.* Hence we find that in the time of the prophet, the priests and the rulers were very zealous in making an external show of religion, and thus with a cloak of hypocrisy before the people, they covered their

13 Notwithstanding the land will be desolate because of her inhabitants: for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thy heritage, who dwell solitarily in the wood, in the midst of Carmel: they shall feed in Bashan and Gilead, like days of old.

15 According to the days of thy coming forth from the land of Egypt; I will shew wonders.

16 The nations will see and be confounded at all their might: they will lay their hand upon their mouth, their ears will be deaf.

17 They will lick the dust like a serpent, they will move out of their holes like worms of the earth: they will be afraid before Jehovah our God; yea, they will fear because of thee.

18 Who is a God like unto thee, pardoning iniquity, and passing over the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn, he will have compassion on us, he will subdue our iniquities: for thou wilt cast all their sins into the depths of the sea.

20 Thou wilt give truth to Jacob; mercy to Abraham; which thou hast sworn before our fathers from the days of old.

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evil practices. It was all mouth-worship, for God directed the prophet to say to them—*Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men; Therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the wisdom of their prudent men shall be hid.*

# NAHUM.

## CHAPTER I.

THE prophecy of Nineveh. The book of the prophecy of Nahum the Alkoshite.

2 God is zealous, for Jehovah revengeth, Jehovah revengeth, and is furious : Jehovah revengeth against his adversaries, and reserveth for his enemies.

3 Jehovah is slow of anger, and of great power, but acquitting, he will not acquit *the wicked* : Jehovah hath his way in the whirlwind, and in the storm, and the cloud is the dust of his feet.

4 Rebuking the sea, and making it dry ; and he exhausteth all the rivers : Bashan languisheth, also Carmel, even the flower of Lebanon languisheth.

5 The mountains quake before him, and the hills dissolve : the earth is burnt at his presence, yea the world and all the inhabitants therein.

6 Before the face of his indignation, who shall stand ? and who will rise in the fierceness of his anger ? his fury is poured forth like fire, and the rocks are destroyed before him.

7 Jehovah is good, even a habitation in the day of trouble : and he knoweth them that trust in him.

8 But with an inundation passing he will

### NOTES ON CHAP. I.

6. *Before his indignation.* Heb. *Before the face of his indignation.* The rocks are thrown down by him. Heb. *The rocks are destroyed before him.*

7. *A stronghold.* Heb. *A habitation.*

8. *With an over-running flood.* Heb. *With an inundation passing.*

9. *Affliction shall not rise up a second time.* To *rise*, is to *rise up* : there is no authority for the word *up*. *Second time* is a phrase in Hebrew which means that it would be done so effectually the first time that a repetition would be unnecessary. Heb. *Affliction shall not arise the second time.*

15. *Behold upon the mountains.* It has been supposed by all sects of professing Christians to this day, that this passage which was given to the prophet from the mercy-seat, from between the cherubims, in the

make an end of her place : and he will pursue his enemies with darkness.

9 What will ye devise against Jehovah ? he will make an end, affliction will not arise the second time.

10 For while folden as thorns, and they are drunken as drunkards : they will be consumed as stubble fully dry.

11 From before thee he is come forth devising evil against Jehovah : a wicked counsellor.

12 Thus saith Jehovah, Though quiet, and so are multitudes, yet thus they will be cut off when he shall pass : though I have afflicted thee, I will not afflict thee again.

13 For now I will break his yoke from off thee : and I will break thy bonds.

14 For Jehovah hath given a commandment concerning thee, *that none of thy name shall be sown again* : from the house of thy gods I will cut off the graven image, and the molten image, I will make thy sepulchre, for thou art vile.

15 Behold upon the mountains the feet of him declaring and publishing peace ; O Judah, solemnize thy solemnity, perform thy vows : for the wicked shall not again add to pass through thee, he is utterly cut off.

divine communication from God, was given concerning the first, or present advent of the Messiah, and millions of the uninformed have passed away without a knowledge of its true and obvious application; for the prophet was not speaking of the *first*, the present advent, but of the *second advent* of the Messiah : *when nation shall not lift up sword against nation, neither shall they learn war any more.* Isa. ii. 4. The first clause says, *Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.* But it appears that this peace was never published on the mountains ; that was, the mountains upon which tabernacles were built ; for instead of the Messiah publishing *peace*, upon his *first advent*, on the contrary, *wars and fightings which come of their lusts,* James iv. 1. have never ceased since he came ; they have, if possible, been more ferocious and cruel than ever they were under the idolatrous governments of the eastern nations. The Messiah himself sets the matter at rest ; he said—*Think not that I am come to send peace on earth : I came not to send peace, but a sword.* Matt. x. 34—I am come

## CHAPTER II.

**H**E ascendeth, causing to disperse before thy face, keep the bulwark: watch the way, strengthen the loins, fortify power mightily.

2 For Jehovah hath withdrawn the excellency of Jacob, as the excellency of Israel: truly the

*to send fire on the earth, and what will I, if it be already kindled.* Luke xii. 49.—*Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division.* Luke xii. 51. From all which it appears, that nothing of this nature has ever taken place in the first advent of the Messiah; but remains to be accomplished on his second advent.

The next clause is connected with this, both as to its sense and application; it has been understood by some to refer to the church before the first advent; viz. the church of the Jews, because it is said, *O Judah, keep thy solemn feasts, perform thy vows.* But if the FIRST CLAUSE, viz. *Behold upon the mountains the feet of him that bringeth good tidings,* had been understood by the prophet to have applied to the first advent of the Messiah—or if the SECOND CLAUSE, viz. *O Judah, keep thy solemn feasts, perform thy vows*—had been applied either to the Jewish Church before the first advent of the Messiah, or to the first advent of the Messiah—in such case it could not be said, as it is said in the THIRD CLAUSE, *For the wicked shall no more pass through thee, he is utterly cut off,* totally precludes the possibility of the application of the second clause to Judah before the first advent; for the following verse, the first verse of the next chapter says, that the wicked after the delivery of the prophecy *passed through the land, viz. He that dasheth to pieces is come up before thy face: the wicked, the idolators were not cut off, even a that day.*

The wicked passed through the land, when the idolatrous king of Assyria, came up against all the fenced cities of Judah, and took them. 2 Kings xviii. 13.

Again: the prophet informs the king, that the wicked should again pass through the land. Ch. xx. 17.

Also in the days of Jeboiachim, Nebuchadnezzar King of Babylon, came up and Jeboiachim became his servant. Chap. xxiv. 1.

Likewise in the reign of Jeboiachim, Nebuchadnezzar, King of Babylon, came up against Jerusalem, and carried away the King, and the Queen, and the mighty of the land. Ver. 10 to 16.

And in the ninth year of Zedekiah, Nebuchadnezzar King of Babylon, came, he and all his host against Jerusalem, and burnt the house of the Lord, and the house of the King, and all the houses of Jerusalem. Chap. xxv.

After the end of the Jewish monarchy, the Romans were not *cut off*, for they *passed through the land*, and finally destroyed Jerusalem and the Temple.—Then the wicked, the pagan idolators, the Saracens *passed through the land*.—And in the reign of the Emperor Selim, the Turks *passed through the land*, and continue to *pass through the land*, treading the consecrated soil with arrogant pride and contempt of the religion of the sacred Scriptures, while all Christian governments, jealous of each other, suffer the barbarous infidels to pollute the hallowed land which God originally gave to his holy patriarchs and prophets.

From these proofs it is evident that as the first clause will not apply to the first advent of the Messiah, viz. *Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace:* because he declared, that *he came not to send peace but a sword*—as we find that the second clause, viz. *O Judah keep thy solemn feasts,* cannot be applied to the Jewish Church before the first advent of the Messiah—nor to the

emptiers have emptied them, and marred their vine branches.

3 The shield of his mighties is from Adam, the valiant are in scarlet, chariots with fire of torches in the day of his separation: and the fir trees shall be shaken.

4 The chariots shall rage in the streets, they

first, the present advent of the Messiah, because it is recorded in the third clause that these things are to take place at a period when the wicked, i.e. the idolators shall no more *pass through the land*, and when he *shall be utterly cut off*: and lastly, at the wicked, viz. the enemies of the true worshippers of God, have from the time of this prophecy to this day, for two thousand six hundred years, passed through the land, without being *utterly cut off*; it is incontrovertible proof that the prophet applied the passage under consideration, to the second advent of the Messiah.

## NOTES ON CHAP. II.

1. *He that dasheth in pieces is come up.* The word מְבַת meephits, is rendered *he that dasheth in pieces*; it properly means to scatter; whether it be taken under פָּתָח photos, Jere. xxiii. 1—xviii. 17—Ezek. xx. 23, —or under its sister root פָּתַח naphats, 1 Sam. xiii. 11—Isa. xxx. 30.—xxiii. 3. It is the participle active in the Hephil conjugation. Heb. *He hath ascended, scattering.*

3. *The shield of his mighty men is made red.* This clause as it stands in the authorized translation, is not consistent with the obvious sense of the Hebrew text. We are totally at a loss to know what we are to understand by the shield of the mighty men of the King of Nineveh being made red. Passages of this description are called *dark, unintelligible*; and by many who are ignorant of the Hebrew language, “such as never have, and perhaps never can be translated.” Thus holding forth from the pulpit and the press, numerous parts of the Bible as involved in impenetrable darkness.

The word אָדָם Adam, which occurs in this verse, is rendered *red*; in no other part of Scripture is this word so translated: its universal meaning is, man; as Gen. i. 26.—v. 1., and therefore cannot possibly have any such signification as the translators have given it in translating it by the word *red*. It also does appear evident that the true meaning and application, if we retain the Hebrew pronunciation *Adam*, is, as in Gen. i. 26 v. 1—and which will develop a circumstance hitherto unknown in Biblical researches. If the reader will turn to Josh. iii. 16. it will be seen that in the time of Joshua, there was a city called *Adam*, near Zaretan; it also appears to have been a very ancient city in the time of Joshua, and built by the descendants of Ham, a short time after the flood, to perpetuate the name of the great progenitor of the human race. See Gen. x. 19. This word has the preposition אֶל mem, prefixed, which means *from*, as in Gen. ii. 2—1 Kings xviii. 12—Ezek. vii. 26.—The word then reads, *from Adam.* Heb. *The shield of his mighties were from Adam.* So that the city of *Adam*, appears to have been one of the principal cities in the time of Sidon, the son of Canaan, and the Grandson of Ham. See Gen. x. 19.

Thus was all the land of Canaan in the time of the prophet, united in the common cause of establishing the idol worship of the later Antediluvians, which was that of the Serpent, first established by Ham, the father of the idolatry of Canaan. Hence it appears that on account of the extraordinary things recorded of the serpent in paradise—(which is a figure of the *sensual principle in man, put in a historical form*, the serpent being the most sensual beast in nature,) the fallen sensual race supposed that some inherent virtue was in the serpent, and made idols of the animal: and hence arose pretended diviners by the serpent. Thus

shall run to and fro in the broad ways: they shall appear like torches, they shall run like lightnings.

5 He will recount his worthies, they will stumble in their walk: they will hasten to the wall thereof, and the defence will be prepared.

6 The gates of the rivers will be opened: and the palace will be dissolved.

7 And Huzzab will be led captive: she will be brought up: and her maids will lead with the voice of doves, tabring upon their hearts.

8 But Nineveh of old, like blessings of water; yet they shall flee; stand, stand, but none will look back.

9 Take ye the spoil of silver, take ye the spoil of gold: even without end of the store, the glory of all her desirable vessels.

had the great body of the Church lost the application of the nature of the serpent to the fallen state of man at that eventful period, as is declared in Gen. vi. 5. *that every imagination of the thoughts of his heart was only evil continually.* See note on Gen. iii.—So that instead of the shield of the mighty being made red, an absurdity of which no man can make common sense, the Hebrew informs us, that the mighty from the city of Adam, were the warriors who were expert with the shield and the sword, and who were employed as mercenaries in the army of the enemy, to establish idolatry on the ruin of the true worship of God.

5. *They shall make haste to the wall.* Heb. *They shall hasten to the wall.* The prophet here speaks of the approach of the enemy to the wall of Jerusalem.

8. *They shall flee away.* Heb. *They shall flee.* To flee, is to flee away; there is no authority for the word away. There is no incorrect language, nor superfluous words found in the Hebrew Scriptures, though they abound in the translation.

*Stand, stand, they shall cry.* The words *they shall cry* are an interpolation.

10. *Gather blackness.* Heb. *Gather gloominess.*

11. *Where is the dwelling of the lions?* Heb. *Where is the habitation of the lions?* It must appear evident to the intelligent reader that this verse was not understood literally by the hearers and readers in the days of the prophet; because the dwelling of the lions—the feeding place of the young lions, where the old lion and the whelps walked, remained as of old, in the deserts and desolate places. The lion continued to tear in pieces for his whelps, and strangled for his lionesses; therefore this verse is obviously figurative, and was so applied to signify the nature and quality of the oppressors of that day, whose violence and insatiable avarice is compared to hungry lions. *They tore in pieces the people for their dependants, and filled their coffers with prey and ravin.* All this oppression called for the aid of God in his providence, to bring about the united voice of the people for its abolition, as is evident from the following verse—*Behold I am against thee saith the Lord of Hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messenger shall no more be heard.* This describes the end of all idolatrous hierarchies in every age and nation.

Hence we find in what a regular succession the waters of Lethe deluged the earth, and how every species of immorality brake down the barrier of

10 She is empty and depopulated, even a waste: also the heart melteth, and the knees totter; yea pain is in all loins, and the faces of them all gather gloominess.

11 Where is the habitation of the lions, even the feeding of the young lions? where the lion, the old lion walked, the whelp of the lion, and none causing fear.

12 The lion tearing by paw for his whelps, even strangling for his lionesses: with the torn he filled his holes, and his dens with ravin.

13 Behold me against thee, saith Jehovah of hosts, and I will burn her chariots in smoke, and the sword shall consume thy young lions, for I will cut off thy prey from the earth, and the voice of a messenger shall not be heard again.

the old world.—From the early ages, idolatry crept into every corner of Asia and Europe, till the end of the one thousand years, for which period Satan was bound. (Rev. xx. 2.) *And when the thousand years expired, Satan was loosed out of his prison, and went out to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand that is upon the shore of the sea.* This is a figure, signifying, that as the sand of the sea, pervaded every part thereof, so the idolators would cover the earth. It is then said—*and they went upon the breadth of the earth, and compassed the camp of the saints about.* This is a plain interpretation, for it is certain, that Gog and Magog signify the oppressive idolatrous hierarchies of the Gentile nations. See Ezek. xxxix. 11. which for a thousand years after the coming of the Messiah combined themselves to overthrow the simple and unadulterated worship of God, by persecuting all who rejected their creed. Then was now Satan, (Heb. the Adversary. Numb. xxii. 22, where the word is truly translated,) bound and sealed up till the conclusion of the thousand years. Accordingly when the thousand years expired, Satan was loosed out of his prison, and went upon the breadth of the earth, and compassed the camp of the saints about. Then began the direful persecutions of those who maintained the truths and doctrines of the true church. For the reader will remember that the Greek and Latin Bibles were compiled in the early ages of the Christian Church, principally from the labours of various persons at different periods, who had translated according to the best of their ability, from the Hebrew. But as the Hebrew language was then only in the hands of the Jews, the errors made in the defective Greek and Latin Bibles, necessarily found their way into all the translations, for the translators translated principally from the Latin, since whose time, no translation has been made from the Hebrew text only.

The objection we have heard against a new translation from the Hebrew text only, is, that a new translation might unsettle the faith of the people. But in answer to this objection, (if it can be admitted as an objection) I have said, the faith of the people has been already unsettled. For the Hebrew Scripture proves in the clearest light, that the faith of the people is neither settled in, nor on the true object of divine worship.

Some believe in the UNAPPROACHABLE, UNSEARCHABLE, INCOMMUNICABLE DEITY only—an infinitely extended metaphysical being, like wind, or infinite space. Others, that he separated a portion of his Divinity, and enclosed it in human nature, flesh and blood. But object-

## CHAPTER III.

WOE to the city of blood : she is full, all of her, of falsehood and robbery, the prey departeth not.

2 The noise of a whip, and the noise of the rattling of wheels; and of prancing of horses, and jumping of chariots.

3 The horseman raiseth the bright sword, and the glittering spear ; then is a multitude of wounded, and a great number of dead : even without end to their bodies, they stumble over their carcases.

4 Because of the multitude of sensualities of the well favoured harlot, the mistress of fascinations : that selleth nations through her sensualities, and families through her fascinations.

5 Behold me against thee, saith Jehovah of

ors refer to Isaiah xlii. 8. *I am Jehovah, that is my name, and my glory I will not give to another.*

Others believe that there are three distinct persons, and that each of them is God. Objectors refer to Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.*

Others, that the second person is GREATER than MAN, but INFERIOR to the FATHER. Objectors answer, there is no middle nature between the Infinite and finite man.

Others declare that the second person, so called, is a distinct person from God, but distinct only in office ; and that when God manifested himself to man before the fall, in paradise, he manifested himself in a human form, in which form it is said he created man—in the likeness of God, created he him. (Gen. v. 1) That as the word *likeness*, only applies to form, image, or appearance, (see Johnson) it cannot mean the immaterial soul or spirit, for this incontrovertible reason, that nothing as to form, image, or appearance, can possibly be predicated of the *spirit* of God, or of the *spirit* of man which God breathed into him. (See on Micah v.)

These systems prove that the faith of the people is already *unsettled*, even in the state in which the Church was, on the coming of the Messiah. John iv. 22. *Ye worship ye know not what, we know what we worship.*

This state of things, according to the plain declaration of God by the prophet, is near at hand, at the conclusion of the memorable two thousand and three hundred years. See note on Dan. viii. 14. *When they shall sit every man under his vine, and under his fig tree, and none shall make them afraid.* Mic. iv. 4.

## NOTES ON CHAP. III.

1. *Woe to the bloody city.* Heb. *Woe to the city of blood.* It is all full. Heb. *She is full, all of her.*

4. *Because of the multitude of her whoredoms.* The word *זָנוֹנָה*, is rendered *whoredoms*; it is from the root *זָנוֹן* *zaanah*, which is a general term for licentiousness, or sensuality ; but it by no means conveys the meaning which the English translators have given to it, because the people of Nineveh were no more guilty of what has been imputed to them by the improper translation of this word, than those who despised

hosts, for I will remove thy train before thy face ; yea, I will shew nations thy nakedness, even kingdoms thy shame.

6 And I will cast abominations upon thee, and make thee vile : yea, I will set thee as a spectacle.

7 Then it shall be, all thy beholders will flee from before thee, and say, Nineveh is spoiled, who will lament for her ? whence shall I seek comforters for thee ?

8 Art thou better than populous No, that was situate among the rivers, that had the waters around, before her, and her wall was from the sea ?

9 Ethiopia and Egypt were her strength, but not infinite : Put and Lubim were thy helpers.

10 Yet was she carried away, she went into captivity ; also her bigots were dispersed in a company abroad : also for her honourable they

prostitution of that day, nor than those who despise prostitution at this day. Heb. *Because of the multitude of sensualities.*

5 *I will discover thy skirts upon thy face.* Thus have the translators so mutilated the obvious meaning of the original Scripture that no man can form any rational conclusion concerning the application of such passages. The translators have implicitly followed each other, as if the first adventurer had been inspired.

In the clause before us, the word *תְּרוּם shoulayike* is rendered *thy skirts*. The prophet delivered his message to the people of Nineveh, the head of the Assyrian empire, and he declared it under the name of the city; viz. *Woe to the bloody city*; but how the *skirts of a city* could be discovered upon the *face of a city* is inexplicable. This word refers to the mighty power of the Assyrian empire, as it appears from the following verses ; *the rattling of the wheels, and of the prancing horses—the horseman lifteth up both the bright sword and the glittering spear, and there is a multitude of slain.*

The word *תְּרוּם shoulayike*, rendered *thy skirts*, means the vast assemblage of the armies, the train, as it is translated in Isa. vi. 1. *His train filled the temple.* The clause then reads so as to be understood. Heb. *I will remove thy train before thy face.* The word *וְגַלְּתִּי* *gileeti*, rendered *I will discover*, means to carry captive, remove, reveal, uncover, expose. 2 Kings xvii. 26.—Jere. xi. 20.—1 Chron. viii. 6—Ezek. xii. 3—Isa. xxviii. 12—v. 13.

6. *And I will cast abominable filth upon thee.* There is no authority for the word *filth*: the word *שְׁחִטָּם shikutsim*, rendered *abominable filth*, is a noun plural, as in 2 Kings xxiii. 24—2 Chron. xv. 8—Jere. iv. 1. *abominations.* Heb. *And I will cast abominations upon thee.*

As a gazing-stock. Heb. *As a spectacle.*

8. *Art thou better than populous No ?* The prophet opens his mission concerning Nineveh by saying—*Woe to the bloody city, it is full of lies and robbery, the prey departeth not.* And after recounting some of her atrocious wickednesses from the first to the end of the seventh verse, he says, to shew that her destruction was certain—*Art thou better than populous No ?* The city of *No* appears to have been built in Egypt by the descendants of Shem in order to perpetuate the name of the second great father of the human race, as the city of Adam was built to perpetuate the name of the first great father of man.

9. *Ethiopia and Egypt were her strength, and it was infinite.* The

cast a lot, and all her great were bound in chains.

11 Thou also wilt be drunken, thou wilt be hid: moreover thou wilt seek for strength because of the enemy.

12 All thy fortresses, fig-trees with the first ripe; if they be shaken, then will they fall into the mouth of the eater.

13 Behold, thy people in the midst of thee, women; the gates of thy land shall be opened wide before thy enemies: fire shall consume thy bars.

14 Draw for thyself waters for the siege, fortify thy fortresses: go unto clay and tread the mortar, make strong the kiln.

15 There the fire shall consume thee, the sword shall cut thee off, it will eat thee like the canker worm, make thyself numerous like the

canker worm, make thyself numerous like the locust.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker worm spoileth and fieth.

17 Thy crowned *are* as the locust, and thy captains as the green grass-hoppers, that encamp in the hedges in the cold day; when the sun ariseth, they flee, and their place is not known where.

18 Thy shepherds slumber O King of Assyria; thy nobles continue, thy people is scattered upon the mountains, and none assemble *them*.

19 No healing of thy bruise, thy wound is grievous: all hearers of thy report will clap a hand over thee; for upon whom hath not thy wickedness passed continually.

worras נְסָרָן ve een keetsch, are rendered infinite. The clause literally means thus—but not infinite. The translators have not translated נְסָרָן keetsch; this word means to produce as a *cause*, the *end*, or *effect*—the *consequence*, *event*, or *effect*. See Isa. ii. 7—Nah. ii. 9—Exod. xxvi. 28, the *final end*—the *cutting off* of a *border*, or a *country*, on the division of lands. Heb. *Effect*: the two words read strictly according to the Hebrew thus—but not infinite; and the whole clause—*Ethiopia and Egypt were her strength, but not infinite*.

10. *Her young children, also, were dashed in pieces at the top of the streets.* The word מְלָאֵל gnaaleh, is rendered *her young children*; its primary meaning is applied to persons of *weak understanding, enthusiasts, bigots, intemperate zealots*, who ruled over the people because of their legitimate state in life, as in Isa. iii. 12. *As for my people, children are their oppressors*: and therefore on account of their want of judgment, they were persuaded by the crafty idolatrous priests to join in the abomination of idolatry. Thus they were easily persuaded to forsake the true worship of God, that profession allowing them the indulgence of sensuality.

The word בָּרוּשׁ berosh, is rendered *at the top*: it has various modes of expression according to idiom, and the ideal meaning of the sacred writer, as in Gen. i. 1. *The beginning, the first in time, order, dignity, degree, excellency, a chief head, ruler, commanding officer.* Judges ix. 37—1 Sam. xiii. 17—*head.* Gen. iii. 15—*chief*—2 Sam. xxiii. 8, 13. *principal*—Exod. xxx. 23—a *body, or company.*—Judges x. 37.—1 Sam. xvii. 13—*plural companies.* Judges vii. 16.

רֹאשׁ choutsoth, rendered *streets*, means that which is *without—abroad*, in opposition to at home. Levit. xviii. 9—Deut. xxxiii. 10—2 Kings iv. 3—xii. 46.—xxix. 16—Prov. v. 16—Ezek. xxixv. 21—2 Chron. xxix. 16—Heb. *Abroad.*

וְעַל־yerutshou, as rendered, *dashed*; it is thus translated in five other places; viz. 2 Chron. vii. 12—Isa. xiii. 16, 18—Hos. x. 14—xiii. 16. In these places, I have shewn that the primary signification is uniformly to *disperse, not a destruction of the infants*, as is obvious from the passage above cited; viz. Isa. iii. 12. *As for my people, children are their oppressors*; for it must be evident that children, or *infants* could not be their oppressors, but men, weak in understanding who had acquired power. The clause reads—*Also her bigots were dispersed in a company abroad.*

*And they cast lots for their honourable men.* This has been the common lot of all oppressors in all nations, in all ages, at the overthrow of all idolatrous hierachical establishments. And agreeably to the divine record, when the iniquity of oppression is full, it necessarily must be so. See Gen. xv. 16. *But in the fourth generation, they shall come hither again; for the iniquity of the Amorites is not yet full.* This is a clear and decisive proof of the truth of the divine law of retribution; for in the fourth generation when God commanded the Hebrew lawgiver to lead the Hebrews from the land of Egypt, the *iniquity of the Amorites was full*, and their government was overthrown. See Deut. ii. 33, 34—*Again; Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.* For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. Gal. vi. 7. 8—*Even as I have seen, they that plough iniquity and sow wickedness, reap the same.* Job iv. 8—*For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.* Psa. xii. 5—*For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.* Isa. xvi. 4.

The divine law of divine retributive justice, *by suffering evil to punish itself*, is the law of all nations: the robber for his robbery, *the murderer for his murder, the extortioner for his extortion, &c.* The law executes, and he who defrauds, is forsaken by his customers: and when the evil is beyond the reach of man, the finger of the Omniscient points out the offender.

The divine law of retribution is a pure moral law, influencing the man whose mind is opened to see it—to *do unto others as he would they should do to him.* He knows that whatever injury he does to others, it must necessarily fall upon himself: and therefore by doing no injury to others, he knows that he is doing good to himself.

Idolatrous hierarchies had their origin in the heart of the unregenerate man, who nourished the serpents as if they were doves: they were continually creeping into his affections, till the deadly poison had contaminated the soul; it then became hardened to the sufferings of all that came within grasp—opposed to every feeling that could be esteemed truly and virtuously honourable, just, conscientious, and equitable in the sight of God or man.

# HABAKKUK.

## CHAPTER I.

THE vision which Habakkuk the prophet saw.

2 O Jehovah how long I have cried, and thou wilt not hearken ! I complain before thee of violence, and thou wilt not save.

3 Why dost thou shew me iniquity, and cause me to behold sorrow ? for spoiling and violence are before me : and there are that raise strife and contention.

4 Therefore the law is feeble, and judgment never goeth forth : for the wicked doth encompass the righteous, therefore wrong judgment proceedeth.

5 Behold ye among the nations, and regard, and wonder marvellously : when working a work in your days, ye will not believe though it be declared.

6 For behold me causing the Chaldeans to rise, (a bitter and a hasty nation :) who shall march through the breadth of the land to possess the dwellings before him.

7 Terrible and dreadful his judgment, and his dignity shall proceed from before him.

8 His horses also are swifter than leopards,

and they are fiercer than wolves of the evening ; when his horsemen spread : for they spread from far, they come, they fly as the eagle hasteth to eat.

9 He will come all for violence, their faces sup as the east-wind : and he gathereth the captivity as sand.

10 Yea, he himself will scoff at kings, and princes will be a derision before him : he will deride before every fortress, for he hath gathered dust, and took it.

11 Then he changed mind, and he passed over, and desolated by his power before his god.

12 O Jehovah my God, my Holy One, art thou not from everlasting ? we shall not die : O Jehovah, thou hast ordained them for judgment ; and O most mighty, thou hast counselled them concerning correction.

13 Pure of eyes to perceive evil, and thou canst not regard iniquity : for what wilt thou regard transgressors ? wilt thou be silent when the wicked devour those more righteous than himself ?

14 And thou makest men as fishes of the sea ; as the reptile, none ruling over him.

15 They cause to take with the hook, they

### NOTES ON CHAP. I.

2. *Even cry out unto thee.* To *cry*, is to *cry out*. There is no authority for the word *out*. Heb. *I complain before thee*.

4. *Therefore the law is slacked.* Heb. *Therefore the law is feeble*.

5. *Behold ye among the heathen.* Heb. *Behold ye among the nations.* For *I will work a work.* Heb. *When working a work.* Which *ye shall not believe though it be told you.* Heb. *Ye will not believe though it be declared.*

6. *For lo, I raise up the Chaldeans.* The word *וְהִנֵּן hinnu*, which is rendered *lo*, reads, *behold me* ; and *וְמַקְמֵן meekim*, which is rendered *I raise up*, is the participle active in the *Hiphil conjugation*—To *raise the Chaldeans*, is to *raise up the Chaldeans* : Heb. *For behold me causing the Chaldeans to rise*.

13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity.* To *behold evil*, and to *look on iniquity*, have the same meaning : when a person *beholds evil*, he *looks on iniquity* : therefore

according to the same mode of reasoning, if God cannot *behold evil*, he certainly cannot *look on iniquity*. Beside, the following clause is a plain contradiction to the first clause, viz. *wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devour the man that is more righteous than he ?*

In the first clause, the words *thou art*, are interpolated ; and the word *תְּהִרּוּ tehor*, rendered *purer*, is not *comparative* ; it would be impious to suppose that any thing can be compared with God ! He is *absolutely and perfectly pure*—so *pure*, that he perceives all the intricacies of evil as they brood in the envenomed nest of the uncircumcised soul. Therefore this word, without any additional words is sufficient.

*And canst not behold iniquity.* The word *וְהַנֵּה habbit*, is rendered *to look* : but it should here be translated as it is in Lamen. iv. 16—Hab. i. 5—Amos v. 22—Isa. v. 12. *regard*. The first clause then truly reads—*Pure of eyes to perceive evil, and thou canst not regard iniquity.* The second clause is introduced by contradicting the first clause, as

catch in his net, and they gather in their drag: therefore they rejoice and are exceeding glad.

16 Therefore he will sacrifice to their net, and burn incense to their drag: because by them their portion is fat, and their food plenteous.

17 Shall they therefore empty their net, and spare not continually to slay nations?

## CHAPTER II.

UPON my watch I will stand, I will remain upon the tower: I will watch to see what he will declare before me, and what I shall answer when I am reproved.

2 Then Jehovah answered me and said, Write the vision, and explain it upon tables: that he shall run reading before him.

3 For the vision is yet for an appointed time, but at the end he will speak and not lie; though he delay, wait before him; for coming, he will come, he will not stay.

observed; the first word of which is *רְאֵם laamah*, rendered *wherefore*; but it is a compound word of *רְאֵם laamed*, i.e. *for*, as in 2 Chron. xxxii. 27—Gen. xlvi. 24—Levit. xvi. 8.—Deut. iii. 22—Josh. v. 13., &c.—and *רְאֵם*, which means *what*, as in Exod. iii. 13—Jud. i. 14—Zech. i. 9.—Heb. *For what*.

The word *בָּגְדִים bogdim*, is rendered—*upon them that deal treacherously*; not a word of which has any authority from the Hebrew text. It is a noun plural, and should be translated as the same word is, both the consonants and vowels, in Psa. cxix. 158—lix. 5—Prov. ii. 22—xi. 3—xxiii. 28—Heb. *Transgressors*. The clause reads—*For what wilt thou regard the transgressors?*

*And holdest thy tongue when the wicked devoureth the man that is more righteous than he.* The word *תַּחֲרֵשׁ tacharish*, and *holdest thy tongue*: this word literally means *silence*—Psa. xxviii. 1.—xxxv. 22—lxxy. 1—l. 3—Isa. xli. 1—Heb. *Wilt thou be silent when the wicked devoureth?*

*The man that is more righteous than he.* Heb. *Those more righteous than himself.*

### NOTES ON CHAP. II.

1. *And set me upon the tower.* Heb. *And remain upon the tower.* *What he will say unto me.* Heb. *What he will declare before me.*

2. *The Lord answered me.* Heb. *Jehovah answered before me.*

*That he may run that readeth it.* Heb. *That he shall run reading before him.*

5. *And heapeth unto him all people.* The word *רְאֵם yikbots*, is rendered *heapeth*; its radical meaning is to *congregate* in a *religious* sense for *worship*; or to *assemble* about things appertaining to *religion*. Heb. *Yea, he hath congregated before him all people.* That is, this mighty king had not only subjugated all the nations of the East, and obliged them to acknowledge his dominion, but he had also congregated them in the different nations to the worship of his idol. The prophet proceeds, *verses 6, 7, 8. Shall not all these take up a parable against him? shall they not rise up suddenly that shall bite thee, and awake that shall vex*

*4 Behold his soul is exalted, it is not upright in him: but the just will live by his faith.*

5 *And also because transgressing by wine; a proud man, yet prepareth not a habitation: who enlargeth his soul as hell; for he is as death, and cannot be satisfied; also he hath assembled before him all nations, yea, he hath congregated before him all people.*

6 *Shall not these, all of them, take up a parable against him, even a scornful proverb against him, and say, Woe is before him that increaseth by what belongeth not to himself, how long? even to him that ladeth himself with thick clay.*

7 *Will they not rise suddenly that shall bite thee; and awake that shall disturb thee; when thou shalt be for booties to them?*

8 *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of the blood of men, and the violence of the land, of the city, and of all that dwell therein.*

9 *Woe to coveting an evil covetousness to his*

*thee? and thou shalt be for booties unto them. Because thou hast spoiled many nations, all the remnant of th: people shall spoil thee: because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.*

People almost universally suppose, when they read these prophecies of the judgments of God which took place on the oppressive governments in the time of the prophets, that the prophecies are for ever accomplished, and that such alarming denunciations are not to be applied to nations after the dispersion of the Jews, however governments may be guilty of those abominations recorded by the command of God as delivered in this chapter.

This false application of the prophecies has been held forth in all Christian nations. But as it is unquestionably evident that the Creator gave BEING, MOTION, and LIFE to all creation, and that if he did not by his INFINITE perfections, his OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE, operating in his continual influx support that BEING, MOTION, and LIFE; the whole creation would in one moment sink into the impenetrable darkness of chaos. It therefore as necessarily follows that God in his infinite attributes is EVER PRESENT—that he governs the world by his providence, and that consequently at his Almighty fiat, governments and nations rise and fall.

This prophecy was given when the great Assyrian empire had arrived at the zenith of its wickedness; and therefore the reader will understand, that it is not a prophecy for the conversion of the detestable idolatrous rulers in church and state, (ver. 18) who with their king, oppressed the people by excessive taxation to support splendid courts—mighty armies—proud nobles, and sumptuous palaces—princely priests, and magnificent temples, who drove the people from their peaceful and useful employments—forced them to learn war, and sent them to be butchered and buried in a foreign land. But it is a prophecy given in divine mercy, to teach all succeeding governments in all nations, that wherever the rulers should arrive at this state of oppression, the judgments of God—plague, sword, pestilence, and famine, would be brought upon such nations. Rulers who transgressed by wine, (verse 5) viz. drunk with

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house: to set his nest on high, to be delivered from the power of evil.

10 Thou hast counselled shame for thy house, by calling off a multitude of people, thus thy soul hath sinned.

11 Therefore the stone shall cry from the wall: and the beam from the timber shall answer it.

power, *proud*—who *kept not at home*, but who invaded other nations—*who enlarged their desire as hell*, and rejoiced in their wealth when they read of myriads of innocent victims being cut off in fighting their battles; while under the political banner of power, they were sleeping securely, unmolested—who *could not be satisfied*, but gathered to themselves alliances by subsidies among nations—and who *heaped unto themselves all people*. *Shall they not, says God, by the prophet, take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his, (ver. 6.) shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them. (ver. 7.)*

8. *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee.* If this clause be duly considered, it will appear evident, that, *with what measure ye mete it shall be measured to you again.* (Matt. vii. 2.) Now, as a proof, that God has in mercy to the sufferings of the oppressed, established the law of retributive justice, and as the observing reader may be convinced, hath brought about its unavoidable execution on all governments guilty of the dire oppression of the people, as in the days of the prophets, and the total overthrow of all such oppressors; I shall adduce a few examples that will confirm the certain operation of this divine law, and that the same causes never ultimately fail, sooner or later, to produce the same effects in all ages. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him.* Psa. xii. 5.

If we turn our attention to the recorded establishment of monarchy among the Hebrews, when they rejected the divine government, and would have a king like the idolatrous nations, we shall find that as soon as Saul was chosen, he introduced that system of oppressive taxation, which necessarily ended in the annihilation of the kingdom and name of Israel. This was foretold by Samuel, for we find 1 Sam. viii. 9—18. *And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you. He will take your sons, and appoint them for himself, for his chariots and to be his horsemen, and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectioners, and to be cooks, and to be bakers. And he will take your fields and your vineyards, and your olive-yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. Nevertheless the people refused to obey the voice of Samuel.*

But notwithstanding these were the express words of God, delivered to Samuel from the mercy-seat, they were rejected by the rulers, the priests, and the great men.

12 *Woe to building a city by blood: or establishing a city by iniquity.*

13 *Behold is it not open before Jehovah of Hosts, that the people labour in the very fire, that the people faint for vanity?*

14 *For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.*

Here we find that during the reign of the Judges to the time of Samuel, the nation was not oppressed by heavy taxation, for in chap. xii. 3. he said—*Behold here I am, witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?* And therefore no reason can be assigned for the rejection of the above words of God, but the dissatisfaction of the idolatrous priests, rulers, and great men, the aristocracy of that age. The man of God, who then retired from being under the divine direction, the Judge of Israel, retired with the blessings of the people, for it is said,—*hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.* This excellent man, therefore, had not taken their fields, nor their vineyards to give to his servants—nor the tenth of their seed, and of their vineyards, to give to his officers, and to his servants—he had not taken their sons for himself, for his chariots and for his horsemen, and to run before his chariots—he had not appointed captains over thousands, and captains over fifties, to ear his ground and to reap his harvest—he had not taken their daughters to be confectionaries, and cooks, and bakers—neither had he taken the tenth of their sheep: For he said, *Behold, here I am, witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.* Thus he judged Israel without that vain ostentatious display of fulsome pomp, which is hateful in the sight of God, disgusting to the intelligent, and oppressive for the people to support it.

When Saul was rejected, and the nation called for David to reign, which he did in faithfulness and justice; on his demise Solomon succeeded to the throne. Thrones and brilliant courts, however, were not supported without heavy taxation; but Solomon surpassed all the governments of the east in the most superb and costly grandeur, and by the most oppressive taxes to support such extravagant and criminal magnificence. The natural effect of all this system of taxation was, that on the death of this vain and unwise king, on the accession of Rehoboam, his son, all the congregation of Israel came to the king, saying—*Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us lighter, and we will serve thee.* But his oppressive advisers said—*Thus thou shalt say to them—My little finger shall be thicker than my father's loins.* This answer, we find, caused a revolution, and the ten tribes formed themselves into a separate kingdom, which they called, the kingdom of Israel. They then, to strengthen themselves, made alliances with the idolatrous nations—rejected the worship of God—set up the old abominable worship of the golden calves, and fell into all the evil practices of the idolators. *Their land was full of idols.* Isa. ii. 8. *There was no truth, nor mercy, nor knowledge of God in the land; by swearing, and lying, and killing, and stealing, and committing adultery.* Hos. iii. 1. 2—And as if to finish the list of the most deliberate

15 Woe to him that giveth his neighbour drink, putting forth thy vessel, and also makest drunken: to look upon their nakedness.

16 Thou art filled with shame for glory; drink thou also with the uncircumcised: the cup of the right hand of Jehovah will be turned against thee, and reproach on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts which made them afraid because of the blood of mankind, and of the violence of the land, of the city, and of all the inhabitants therein.

18 What profiteth the graven image, that the maker thereof hath graven it; the molten image, even a teacher of a lie, that the maker of his work trusteth upon it, to make dumb idols.

19 Woe to him saying to a tree, Awake! to the dumb stone, Arise! he shall teach: behold he is covered with gold and silver, yet all spirit is nothing in the midst of him.

wickedness, the words of God to the prophet were—*And as troops of robbers wait for a man, so the company of idolatrous priests murder in the way by consent*—they harassed the kingdom of Judah by alliances and leagues with the idolatrous nations in order to destroy the belief of the true worshippers in the coming of the Messiah—*For the children of Israel walked in all the sins of Jeroboam which he did, they departed not from them.* 2 Kings xvii. 22—*And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.* Thus in the climax of their iniquities, when the iniquity was full, God swept them away by Shalmaneser, King of Assyria, placed them in Halah and Habor of the river of Gozan, and in the cities of the Medes. *They enlarged their desires as hell, and thus because they spoiled many nations, they were spoiled, because of men's blood and the violence of the land.* ch. ii. 8. The divine law of retributive justice has grasped the whole nation, and hurled it into oblivion.

All that now remained of the grandeur and power of the Hebrew nation, in the time of Solomon, which at that period received three hundred queens, and seven hundred princesses at his court annually; (see note on 2 Kings xi. 3.) I say all that now remained of the oppressive magnificence in the days of that King of Kings, was the little district of Judah and Benjamin, a sixth part of the population before the defection of the ten tribes. Yet notwithstanding all the judgments which had come upon Israel, agreeably to the declarations of the prophets, they had not any influence upon Judah; for it is said—*There was none left but the tribe of Judah only.* Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel. 2 Kings xvii. 18. 19. And such was the wickedness of Judah in the succeeding time of Manasseh, and Amon his son, that it far exceeded all that had ever been done.—*They hearkened not; and Manasseh seduced them to do more evil than did the nations, whom the Lord destroyed before the children of Israel.* Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth it, both his ears shall tingle. ch. xxi. 9-12—*And the Lord said, I will remove Judah out of my sight, as I have removed Israel,*

20 But Jehovah is in the temple of his holiness: be silent before his face all the earth.

### CHAPTER III.

**A** PRAYER of Habakkuk the prophet, upon Shigionoth.

2 O Jehovah, I have heard thy report, I feared O Jehovah, revive thy work in the midst of years, in the midst of years make known: in wrath thou wilt remember compassion.

3 God will come from Teman; even the holy one from mount Paran, O Rock: his glory covered the heavens, and his praise filled the earth.

4 For his splendour was as the light; horns out of his hands were before him: and there was the concealment of his power.

5 Before his face went the pestilence, and the lightning went forth at his feet.

6 He stood and measured the earth, he be-

and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there. ch. xxvii. 27. Accordingly all this took place; for the king of Babylon came, and all his host against Jerusalem, and the city was broken up, and all the men of war fled by night—and burnt the house of the Lord, and the king's house, and brake down the walls of Jerusalem. Thus ended the Hebrew government, the theocracy from the creation to the beginning of the reign of Saul, 2903 years; and the monarchy to the end of the reign of Zedechiah.

13. *Behold, is it not of the Lord of Hosts, that the people shall labour in the very fire?*—This cannot be the true translation, because it makes it appear that God is the oppressor of the people, and obliges them to labor in the fire, for very vanity: whereas it was the rulers who had established the worship of idols. (ver. 18.) Heb. *Behold is it not even before Jehovah of Hosts, that the people labour in the very fire?*

16. *And let thy foreskin be uncovered.* This indelicate expression is not consistent with the Hebrew; the word *tnp gnaareel*, which is translated, by the word foreskin, and uncovered, means uncircumcised, as in Exod. xii. 48—Gen. xvii. 14—Isa. lii. 1. There is no authority for the word uncovered, nor for the word foreskin; both are interpolated. The *vau* and the *n ha* prefixed to the word *tnp gnaareel*, require to be rendered as follows; viz. the *vau* by the preposition *with*, as in 1 Sam. xiv. 8—Deut. xxv. ii—2 Kings xi. 8.—And the *n ha*, by the emphatic article *the*, as in Gen. xxiv. 50—Levit viii. 19—John ii. 4. This disgusting clause then reads according to the Hebrew text thus: *With the uncircumcised; viz. with the idolators, whose government was to be overthrown.*

*And shameful spueing shall be on all thy glory.* This clause is also very incorrect; as words are crowded in, for which there is neither authority nor necessity, and which obscure the sense, as in the former clause. The word *tnp kikaalon*, is rendered *shameful spueing*. But the proper word for *spueing*, is under the root *tnp kaah*, as in Jere. xxv. 27—*drink ye and be drunken, and spue and fall.*—Prov. xxv. 10. and *vomit*—Levit xviii. 28. *spue out*—Psa. xxviii. 8, &c. Whereas the word

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held and moved nations ; and the mountains of antiquity were scattered, the everlasting hills bowed : his ways are eternal before him.

7 I saw the tabernacles of Cushan in affliction : and the curtains of the land of Midian trembled.

8 Was Jehovah displeased at the rivers ? was thy anger against the rivers ? was thy wrath against the sea ? surely thou ridest upon thy horses, thy chariots of salvation.

9 Naked, thy bow thou wilt empty, according to the oaths of the tribes, at thy word, O Rock. Thou didst cleave the earth with rivers.

10 The mountains saw thee, they trembled ; the over-flowing of the sea passed : the deep uttered his voice ; he lift his hands on high.

11 The sun and moon remained in their habitation : at the light of thy arrows they went, at the shining of thy glittering spear.

12 Thou wilt march through the land in in-

dignation : thou wilt thresh nations in thy displeasure.

13 Thou wentest forth for the salvation of thy people, for salvation with thy anointed : thou hast wounded the chief out of the house of the wicked, by discovering the foundation to the neck, O Rock.

14 Thou didst strike through with his staves, the chief of his village will come forth they will storm to wound me : their rejoicing is as to devour the poor secretly.

15 Thou didst walk through the sea with thy horses : the heap of great waters.

16 I heard and my belly trembled, my lips quivered at the voice ; rottenness will enter into my bones, and I tremble within me : how I shall rest in the day of trouble, when his troops ascendeth to the people.

17 Although the fig-tree shall not blossom, nor fruit in the vine, the labour of the olive fail,

*הַקְאָלָן* *kikaalon*, is under the root *הַקְאָה*, a very different word from *הַקְאָה* *kaah*. Words under this root, *הַקְאָלָה*, mean *vile*. Deut. xxv. 3—*loathsome*; Psa. xxxviii. 7—*despised*, Prov. xii. 9—*base*, Isa. iii. 5—*shame—reproach*. Heb. *And reproach on thy glory*.

### NOTES ON CHAP. III.

3. *Selah*. This is an appellation given to God. Heb. O Rock. or MOST HOLY.

5. *Before him went the pestilence*. Heb. *Before his face went the pestilence*.

*And burning coals went forth at his feet*.

This description of the train of circumstances and things that went forth on the manifestation of the power of the Omnipotent is not comparable with the awful grandeur of the figure in the Hebrew text. The word *רַקֵּשֶׁף* *resheph*, is rendered *burning coals*; but there is no authority in this word for either of the words *burning* or *coals*: it is one word which cannot be translated both a *participle* and a *substantive*. Beside the inconsistency is more obvious by the translator supposing that material things are appendages in the figurative description of the going forth of infinite power. The word means that which has the most rapid, quick, penetrating motion, and is applied to Omnipotence and Omnipresence. In Psa. lxxviii. 48. *hot thunderbolts*—but literally *to lightnings*. The clause reads *And lightning went forth at his feet*.

6. *He beheld, and drove asunder the nations*. There is no authority for the word *asunder*: *רָאַתְּ* *yaatar*, rendered *drove asunder*, is one word which means to *move*. See Levit. xi. 21—Job xxxvii. 1—to *loose*—Job vi. 9—Psa. cv. 20—cxlvi. 7. Heb. *He beheld and moved nations*.

*And the everlasting mountains were scattered*. This, as it stands in the authorized translation, is altogether inexplicable; no one can possibly understand what can be meant by the words *everlasting mountains*—nor how the everlasting mountains could possibly be scattered; because if the mountains were everlasting, it was impossible that they should be literally scattered. It is a sort of sublime expression in the

translation, and may be so understood when it refers to things eternal; but if we apply a sublimity of expression to things which cannot be understood, it is only *darkening counsel by words without knowledge*.

The word *וְגָנָד*, is rendered *everlasting*; it means *things of old—ancient—antiquity*—and is applied to things which have continued in the same state for an indefinite time, to a certain period. See Exod. vii. 16—Josh. v. 14—2 Sam. vii. 18. Heb. *The mountains of antiquity were scattered*. That is, the mountains on which the tabernacles of the idolators were erected, after the fall; the assemblies of the idol worshippers who believed not in the coming of the Messiah, were *scattered, dispersed*, Isa. xi. 12—*broken*. See where the prophet uses this figurative mode of expression—*Thou shalt thresh the mountains*. Isa. xli. 15.

7. *I saw the tabernacles of Cushan in affliction ; and the curtains of the land of Midian did tremble*. The reader will see by turning to Gen. x. 6. that Cush, or Cushan, was the son of Ham, the father of the idolatry of Canaan; who introduced the old worship of the antediluvians, and therefore, the prophet in speaking of the establishment of the Messiah, shows the destruction of idolatry.

10. *The mountains saw thee and they trembled : viz. the mountains where the idolators of that period celebrated their mad and licentious orgies ; they, i.e. the idolators saw the divine judgments approaching, according to the predictions of the prophets, as recorded in the prophetic writings, and they trembled*.

12. *Thou didst march through the land in indignation, thou didst thresh the heathen in anger*. The translators have greatly erred in the translation of this verse; the verbs *וָתַּשְׁנַת* *titsnagad*, and *וָתַּדְּשַׁ* *tadoush*, are rendered in the *preter tense*; viz. *thou didst march*,—*thou didst thresh*. But they both are in the *future tense*, and should be translated—*thou wilt march*—*thou wilt thresh*. See the same verb, both consonants and vowels in Isa. xli. 15. *Thou shalt thresh the mountains*. The prophet was speaking of the manifestation of the kingdom of the Messiah, and he says—*thou wilt march*—*thou wilt thresh*. Heb. *Thou wilt march through the land in indignation, thou wilt thresh the nations in anger*.

CHAP. III.

and the fields shall yield no food: the flock  
be cut off from the fold, and no herd be in the  
stalls:

18 Yet I will rejoice in Jehovah, I will joy in  
the God of my salvation.

19 Jehovah the Lord, is my strength, and he  
will make my feet like the feet of hinds, and he  
will make to walk upon my high places. To  
the chief singer on my stringed instruments.

# ZEPHANIAH.

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## CHAPTER I.

THE word of Jehovah which was before Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hiskiah, in the days of Josiah, the son of Amon, King of Judah.

2 Wasteing, I will consume all from off the face of the land, saith Jehovah.

3 I will consume man and beast, I will consume the bird of the heaven, and the fishes of the sea, even the stumbling-blocks with the wicked: so I will consume man from off the face of the land, saith Jehovah.

4 Also I will stretch my hand over Judah,

and upon all the inhabitants of Jerusalem: for I will cut off the remnant of Baal from this place, the name of the Chemaarions as the priests.

5 Also the worshippers of the host of heaven upon the roofs: and the worshippers, the swearers before Jehovah, and the swearers by Malcham.

6 And the backsliders from following Jehovah: even who have not sought before Jehovah, nor enquired for him.

7 Be silent before the presence of the Lord Jehovah: for the day of Jehovah is near, surely Jehovah hath prepared a sacrifice, he hath consecrated his guests.

8 Now it shall be in the day of the sacrifice

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## NOTES ON CHAP. I.

1. *The word of the Lord which came.* Heb. *The word of Jehovah which was before.*

2. *I will utterly consume all things from off the land.* Heb. *Wasting, I will consume all from off the face of the land.*

3. *I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea.* This and an abundance of passages of this description, have greatly embarrassed translators and commentators, in all ages. If by the destruction of man, be meant the men of Judah, concerning whom this prophecy was given, it has completely failed, for the men of Judah are now living in their posterity, in every nation: or had the sacred writer been directed to prophesy the destruction of the men of that generation, there might be an argument advanced on that ground, perhaps, but it would be a silly argument: viz. that man having transgressed and rendered himself obnoxious to the displeasure of God, that therefore he was destroyed. But as God changeth not, and as in every age the far greater part of mankind are in the constant practice of rendering themselves obnoxious to the divine goodness, such reasoners will find it difficult to assign a reason, why all men so transgressing, are not destroyed also. The same answer will apply as above, for the men of that generation were not destroyed; they live in their posterity, and are a distinct race.

If it could be admitted that these denunciations were to be literally understood, and that man, having transgressed the divine command was to be destroyed, why should the beasts, and the fowls of the heaven, and the fishes of the sea be destroyed? they had nothing to do with the wickedness of man: they did that which man does not do—they had not sinned—they in all things answer the end for which they were created. Beside, this destruction of the animal creation would necessarily have

done great injury to the people of other nations, who were not implicated in such direful evils as are described; who must also, under so dreadful a destruction, have been deprived of their cattle, their fowls, and their fish.

Some have supposed that the destruction of *men, beasts, birds of the heaven, and fishes of the sea*, is to usher in what has been vulgarly and ignorantly called the *last day!* Such a supposition, however, would prove nothing, for if such reasoners were to turn to the 6th and 7th verses of the following chapter, after all these judgments on Judah, it will appear, that the *sea-coast was to be for dwellings, cottages for shepherds, and folds for flocks*—and that the *sea-coast was to be for the retirement of the house of Judah, they were to feed thereupon in the houses of Ashkelon, they were to lie down in the evening*—and it is then said—*for the Lord their God shall visit them, and turn away their captivity. And in the 9th verse—The residue of my people shall spoil them, and the remnant of my people shall possess them.*

All this uncertainty concerning the true meaning and application of such passages, depends on a knowledge of the unchangeable properties, and affections of animal nature, as descriptive of, and applicable to, the passions and propensities in man, good and evil. See on Gen. iii. 1—Ezek. viii. 9. 10. *So I went in and saw, and behold, every form of creeping things, and abominable beasts, even all idols of the house of Israel, pourtrayed upon the wall round about.* Therefore, the destruction of *man, beasts, the fowls of heaven, and the fishes of the sea*, plainly signified the destruction of the idolatry of that age, which consisted in the worship of the idols of *deified men, every form of creeping things, beasts, fowls of the heaven, and fishes of the sea*, even all idols of the house of Israel.

4. *I will cut off the remnant of Baal—the name of the Chemaarions*

of Jehovah, that I will visit the princes, and the sons of the king : and all clothed in strange apparel.

9 Also in the same day I will visit all that leap upon the threshold, who fill the house of their lord with violence and deceit.

10 Yea it shall be in that day saith Jehovah, the noise of a cry from the fish-gate, and a howling from the second ; also a great breaking from the hills.

11 Howl ye, inhabitants of Maktesh : for all the merchant-people are silent ; all bearers of silver are cut off.

12 Now it shall be at that time, I will search Jerusalem with lamps : and I will visit upon the men who are settled upon their lees, that say in their hearts, Jehovah will not do good, neither will he do evil.

13 Therefore their substance shall be for a booty, and their houses for a desolation ; they shall also build houses, but not inhabit them, and they shall plant vineyards, but they shall not drink the wine of them.

with the priests. The word חֵמָרִים Chemarim, from the root קָאָמָר kaamar, means black, or blackness ; See Lam. v. 10—Job iii. 5.—and is here applied to signify the black dress, or gown, which was worn by the hierarchical idolatrous priesthood, till the time of the Emperor Constantine, when he and his priests pretended to turn Christians altogether, because they saw that Christianity was professed by the people throughout the empire ; the churches of established paganism were forsaken.

6. And them that are turned back from the Lord. The word חָשָׁגִים hansogim, is rendered them that are turned back. There is no authority for a single word of the authorized translation of this word חָשָׁגִים hangoim ; it is one word, a noun plural, from the root חָשַׁגְתִּי saag, to backslide, Prov. xiv. 14—*The backslider in heart, shall be filled with his own ways.* Heb. And the backsliders. The word אָחָרֶה acharee, is not translated ; with the מ mem prefixed, it reads as in Josh. xxxi. 16. 18—xxxii. 29—1 Sam. xxii. 20—2 Sam. ii. 19, &c. from following. The clause reads literally thus—*And the backsliders from following Jehovah.* So that the word חָשָׁגִים hangoim, rendered—them that are turned back, which is a noun plural, viz. backsliders, is translated in the authorized version by two pronouns—them that ; two verbs—are turned ; and an adverb, back.

7. Hold thy peace at the presence of the Lord God. The word שְׁתִּים has, is rendered hold thy peace ; it is an obsolete and a vulgar expression, which is only known by a barbarous and improper use of it : There is no authority for a single word of the translation. This word reads as in Zech ii. 13, be silent. The clause reads—*Be silent before the presence of the Lord Jehovah.*

8. I will punish the princes, and the king's children. Heb. I will punish the princes and the sons of the King.

And all such as are clothed in strange apparel. This clause requires explanation, for it does appear that all who put on the costume of the

14 The great day of Jehovah is near, it is near and hasteneth accordingly, the voice of the day of Jehovah : there the mighty shall cry bitterly.

15 The same day, a day of wrath, a day of trouble and distress, a day of waste and desolation, a day of darkness and gloominess, a day of clouds and obscurity.

16 A day of trumpeting and alarm against the fenced cities, and against the high towers.

17 For I will bring distress upon man, and they shall walk like the blind, because they have sinned against Jehovah ; and their blood shall be poured as dust, and their bread as refuse ;

18 Even their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah, for by the fire of his zeal all the land shall be consumed : for he will surely make a speedy end of all the inhabitants of the land.

## CHAPTER II.

A SSEMBLE yourselves, and congregate ye, O nation without desire.

inhabitants of other nations, who are called *strangers*, were to be punished. The prophet applied this passage to the Hebrews, when, at this period, they had fallen into idolatry ; but the persons who were principally implicated in the punishment, were those who officiated in the garments of the idolatrous priests of the surrounding nations, who were the leaders of the people from the true worship.

9. *Their masters.* Heb. *Their lords.*

10. *That there shall be.* These words are an interpolation.

11. *All they that bear silver.* Heb. *All bearers of silver.*

12. *I will search Jerusalem with candles.* The translators should have known that no candles were used in the Temple-worship ; nothing but olive-oil for the light ; Exod xxxv. 8—ch. xxv. 6—xxvii. 20. The word נְרוֹת neeroth, rendered *candles*, is from the root נָרַר nour, which means lamps. See Exod xxxix. 37.—1 Kings vii. 49—2 Chron. iv. 21—Num. viii. 2. Heb. *I will search Jerusalem with lamps.*

13. *Therefore their goods shall become a booty.* Heb. *Therefore their substance shall be for a booty.*

17. *And their flesh as dung.* There are two material errors in this verse ; the word לְחִמָּנָם lechummam is rendered *their flesh* ; the word is the radical word throughout the Scriptures for *bread* ; see the same word, Ezek. iv. 13—xii. 19—Hos. ix. 4—Iss. iv. 1—Eccles. ix. 7—Prov. xxvii.—Jere. v. 17.

The word מְלִיכָּתָם kaglaalim, is rendered as *dung* : it is a general term for whatsoever is vile or contemptible—to roll or wallow in mire, or refuse of any kind ; see 2 Sam. xx. 12—to worshipping the host of heaven, Jere. xlvi. 11—vii. 18—xli. 17—Amos v. 26—to *idols*, 1 Kings xv. 12—Ezek. xviii. 12. And thus it is applied to *bread*, which, through the distress that was coming on Jerusalem by the enemy would be so scarce and bad, that they would pour it out as *refuse*. Heb. *And their bread as refuse.*

2 Before a decree bring forth, *before* the day pass as chaff, will not the fierce anger of Jehovah come upon you ? even before the day of the anger of Jehovah, will he not come upon you ?

3 Seek ye before Jehovah all ye humble of the earth, who have wrought his judgment : seek ye righteousness, seek ye humility ; if so, ye will be protected in the day of the anger of Jehovah.

4 For Gaza will be forsaken, and Ashkelon for a desolation : they will expel Ashdod at noon, and Ekron will be digged.

5 Woe to the inhabitants of the border of the sea, the nation of the Cherethites : the word of Jehovah is against you, O Canaan, the land of the Philistines ; for I will destroy thee, even none inhabiting.

6 Then the border of the sea shall be dwellings, cottages of shepherds and folds of the flock.

7 Moreover the border shall be for the remnant of the house of Judah, they shall feed upon them : in the houses of Ashkelon, they shall couch at the evening ; for Jehovah their God will visit them, and turn their captivity.

8 I have heard the reproach of Moab, and the revilings of the sons of Ammon, whereby they have reproached my people, and they have caused to boast against their border.

9 Therefore as I live saith Jehovah of hosts, the God of Israel, Surely Moab shall be as Sodom,

and the sons of Ammon as Gomorrah, *even* the breeding of nettle, and pits of salt, even a desolation for ever : the residue of my people shall spoil them, the remnant of the nation shall inherit them.

10 This is for them because of their pride : for they have reproached and boasted against the people of Jehovah of hosts.

11 Terrible is Jehovah to them, for he will famish even every god of the earth : then man shall worship before him from his place, all the isles of the nations.

12 Also ye Ethiopians, ye will be slain by my sword.

13 Then he will stretch his hand over the north, and destroy Assyria : yea, he will make Nineveh a desolation, dry like a wilderness.

14 Moreover, flocks shall couch in the midst of her, all the beasts of the nations ; both the cormorant and the bittern shall lodge in the upper lintels of it ; a voice will be singing in the windows, drought in the threshold ; for he will uncover the cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and none beside me : how is she become for a desolation, even a couch for the beast ; all passing before her will hiss and shake his hand.

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#### NOTES ON CHAP. II.

1. *Gather yourselves together, yea gather together.* This repetition of the verb is improperly translated : the first call to gather themselves together, was sufficient, without tautology in precisely the same words. The sacred writer, however, meant something more by the repetition of the verb than merely gathering themselves together. They might gather *themselves together* for various purposes, as for feasting, rioting, war, &c. but as the prophet repeats the verb, he shews for what reason they were called upon to assemble. They were called upon to gather themselves together, and to form themselves into a *congregation* to worship God according to the divine appointment, to turn away from their wickedness and to destroy their idols. Therefore, the word *וְקַשְׁׁבָּה*, in the conjugation *Kal*, being repeated after the same verb in the conjugation *Hithpael*, refers to the *end, intention, purpose, or design* for which they were called upon by the prophet to *gather together*. So the Greek συλλεγησετε, and the Vulgate *congregamini*. Heb. *Assemble yourselves, and congregate ye.*

2. *Nation not desired.* This is obviously a wrong translation ; they were a nation desired from the time when God brought them out of Egypt by the hand of Moses ; and so they were a nation desired throughout the time of the Judges to Samuel, and from the time of Saul and David to the end of the Theocracy. The error therefore, is made by the improper translation of the negative *וְלֹא*, which is rendered *not, viz. not desired.*

This word should be translated as it is in 2 Sam. xiii. 4—1 Chron. ii. 30—Job xxxiv. 20, 24, *without*. Heb. *Without desire*. The verse reads—*Assemble yourselves, and congregate ye; O nation without desire.* The prophet represents the priests and the rulers in his day as so lost in the sensualities of idolatry, that they had no desire for the establishment of the true worship.

3. *It may be ye shall be hid.* Heb. *If so, ye will be protected.*

4. *They shall drive out Ashdod at noon day.* Heb. *They will expel Ashdod at noon.*

5. *And there shall be no inhabitant.* The word *וְיֹשְׁבָה*, is rendered as a noun, i.e. *inhabitant*, but it is the participle active ; see Gen. xxv. 27—Jud. xvi. 9, 12—2 Sam. xvi. 3—Ezek. xxxviii. 1. Heb. *Even none inhabiting.*

7. *Shall they lie down at the evening?* This is a figurative allusion ; it is taken from the flocks resting at the evening by couching ; and as the flocks spiritually represent a state of innocence, so it means those who have spiritually overcome their evil propensities, and thenceforward live in a state of rest. Heb. *They shall couch.*

8. *And magnified themselves.* The word *וְיִגְדְּלֻוּ*, rendered *magnified themselves*, is not in the *Hithpael* conjugation, it is in the *Hiphil* conjugation. Heb. *And they have caused a boast against their border.*

10. *This they shall.* Heb. *This is for them.*

14. *Flocks shall lie down.* Heb. *Flocks shall couch.*

15. *Every one that passeth.* Heb. *All passing.*

## CHAPTER III.

WOE to her that is loathsome and polluted : the oppressing city.

2 She hearkened not to the voice, she received not instruction : she trusted not in Jehovah, she approached not to her God.

3 Her princes in the midst of her are roaring lions : her judges, evening wolves : they gnaw not the bones, till morning.

4 Her prophets are dissolute, treacherous men : her priests have polluted the sanctuary, they have violated the law.

5 Jehovah is just in the midst of her ; he will not maintain iniquity : for morning after morning he will bring his judgment to light, he faileth not ; but the unjust knoweth not shame.

6 I have cut off nations, their towers are desolate : I have made their streets waste, that none passeth : their cities are destroyed, without man, even none inhabiting.

7 I said, surely thou wilt fear before me, thou wilt receive instruction, then her habitation shall not be cut off ; all which I visited against her : but they rose early, they corrupted all their doings.

8 Therefore wait ye before me, saith Jehovah, to the day of my rising to the prey : for my judgment is to gather nations, to assemble from kingdoms, to pour upon them my indignation, all my fierce anger ; for by the fire of my zeal, all the earth shall be consumed.

9 Surely then I will turn to the people a pure language : all of them to call on the name of Jehovah, to serve him with one consent.

## NOTES ON CHAP. III.

1. *Woe to her that is filthy.* Heb. *Woe to her that is loathsome.*

2. *She received not correction.* Heb. *She received not instruction.* See Psa. 1. 17—Prov. v. 20, 23—Ezek. v. 15.

4. *Her prophets are light and treacherous persons.* Heb. *Her prophets are dissolute and treacherous men.*

5. *He will not do iniquity.* The word *רָאַת yagnaseh*, is rendered *do*, viz. *he will not do iniquity.* It must be evident that this is incorrect, because all people are sensible that God cannot do iniquity. The translators have chosen an improper word for the translation of *רָאַת yagnaseh* ; it should have been translated as it is in Psa. cxl. 12, *maintain.* Heb. *He will not maintain iniquity.*

7. *Howsoever I punished them.* Heb. *All which I visited against her.*

8. *Wait ye upon me.* Heb. *Wait ye before me.*

10 From beyond the rivers of Ethiopia, my suppliant daughter of my dispersed, shall bring my offering.

11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me : for then I will remove from the midst of thee, rejoicers in thy pride, and thou shalt not add to be haughty again, because of the mountain of my holiness.

12 I will also leave in the midst of thee, a people afflicted and poor : and they will trust in the name of Jehovah.

13 The remnant of Israel will not commit iniquity, they will not speak a lie ; nor will a deceitful tongue be found in their mouth : for they shall feed and couch, and none causing fear.

14 Sing O daughter of Zion ; shout O Israel : be glad and rejoice with all thy heart, O daughter of Jerusalem.

15 Jehovah hath removed thy judgments, he hath cast out thy enemy : Jehovah king of Israel is in the midst of thee ; thou shalt not see evil again.

16 In that day he will say to Jerusalem, Thou shalt not fear : to Zion, thy hands shall not be feeble.

17 Jehovah thy God in the midst of thee is mighty, he will save : he will rejoice over thee with gladness, he will rest in his love, he will joy over thee with singing.

18 I will assemble the sorrowful for the congregation who are of thee : the reproach was a burden to her.

19 Behold me working against all that afflict thee at that time : for I will save her that halteth,

*The fire of my jealousy.* Heb. *The fire of my zeal.*

11. *Because of my holy mountain.* Heb. *Because of the mountain of my holiness.*

13. *And none shall make them afraid.* The word *them* has no authority from the text : and *רָאַת macharid*, which is translated *make afraid*, is the participle active of the Hiphil conjugation. Heb. *Causing fear.* The clause reads—*And none causing fear.*

16. *Let not thy hands be slack.* Heb. *Thy hands shall not be feeble.*

18. *I will gather them that are sorrowful.* Heb. *I will assemble the sorrowful.* The words, *them that are*, have no authority.

19. *I will undo all that afflict thee.* The word *רָאַת hinni*, which is rendered *behold*, has the *yod* postfixed, *me* ; i.e. *behold me* ; and *רָאַת gnoseh*, rendered *undo*, is the participle active of the verb to *work*. Psa. lii. 2. *working, yielding*, Gen. i. 11, 12. Heb. *Behold me working against all that afflict thee at that time.*

## ZEPHANIAH.

and I will assemble her that was driven out; yea, I will make them for a praise, and for a name in every land, where they have been ashamed.

20 At that time I will bring you, even at the

time of my gathering you: surely I will give you for a name and for a praise among all people of the earth, when I turn your captivity before your eyes; saith Jehovah.

# HAGGAI.

## CHAPTER I.

**I**N the second year of Darius the king, in the sixth month, in the first day of the month : the word of Jehovah was by the ministry of Haggai the prophet to Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, saying,

**2** Thus Jehovah of hosts hath spoken, saying, This people say, The time is not come, the time that the house of Jehovah shall be built.

**3** Then was the word of Jehovah by the ministry of Haggai the prophet, saying,

**4** Is it time for you, O ye, to dwell in your ceiled houses, and this house a waste ?

**5** Now therefore thus saith Jehovah of hosts : Consider your ways.

**6** Ye have sown much, and bring little, ye eat, but ye have not enough, ye drink but ye are not filled, ye clothe but there is no warmth : and he that earneth wages, earneth wages to bind in a bag with holes.

**7** Thus saith Jehovah of hosts : Consider your ways.

**8** Ascend ye to the mountain, and bring wood, and build ye the house : for I will take pleasure in it, and I will be glorified, saith Jehovah.

**9** Ye look for much, and behold little ; when ye bring it to the house, then I blow upon it ; why ? saith Jehovah of hosts, because of my house that is waste, and ye run each to his house.

**10** Therefore the heaven over you withholdeth from dew, and the earth withholdeth her fruit.

**11** For I called a drought upon the earth and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon what the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

**12** Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, hearkened to the voice of Jehovah their God, according to the words of Haggai the prophet (as Jehovah their God had sent him) and the people feared in the presence of Jehovah.

**13** Then spake Haggai the messenger of Jehovah, in the message of Jehovah, to the people, saying, I am with you, saith Jehovah.

**14** Now Jehovah raised the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people : then they came and did the work in the house of Jehovah of hosts their God.

**15** In the four and twentieth day of the sixth month, in the second year of Darius the king.

## CHAPTER II.

**I**N the *seventh* month, in the one and twentieth day of the month, was the word of Jehovah by the ministry of Haggai the prophet, saying,

**2** Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, and to the remnant of the people, saying,

**3** Who among you is left that saw this house in her first glory ? but how see ye it now ? is it not in your eyes in comparison of it, as nothing ?

**4** Yet now be strong, O Zerubbabel, saith Jehovah, and be strong Joshua son of Josedech the high priest, and be strong all people of the land, saith Jehovah, and prepare : surely I am with you, saith Jehovah of hosts ;

**5** The word that I covenanted with you when ye came from Egypt, so my spirit remaineth among you : ye shall not fear.

**6** For thus saith Jehovah of hosts, Yet once

## CHAP. II.

a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

7 Yea, I will cause all the nations to shake, and the desire of all nations shall come: then I will fill this house with glory, saith Jehovah of hosts.

8 The silver is before me, and the gold is before me, saith Jehovah of hosts.

9 The glory of this latter house shall be greater than the former, saith Jehovah of hosts: and in this place I will give peace, saith Jehovah of hosts.

10 In the four and twentieth *day* of the ninth month, in the second year of Darius, was the word of Jehovah by the ministry of Haggai the prophet, saying,

11 Thus saith Jehovah of hosts: Ask now the priests of the law, saying,

12 If a man shall bear consecrated flesh in the skirt of his garment, and with his skirt shall reach to the bread, or to the oblation, or to the wine, or to the oil, or to any food, shall it be consecrated? then the priest answered and said, No.

13 Then Haggai said, If he shall touch an unclean soul, by any of these, shall he be unclean? and the priest answered and said, He shall be unclean.

14 Then Haggai answered and said, So is this people, and so is this nation in my presence, saith Jehovah; and so is every work of their hands; for what they offer there is unclean.

15 And therefore, set ye now your hearts from this day and upwards, from before a

stone was set upon a stone in the temple of Jehovah.

16 Since those days were, when *one* came to a heap of twenty *measures*, there were *but* ten: when one came to the press-vat to draw fifty of the wine-press, there were *but* twenty.

17 I smote you with blasting, and with mildew, and with hail, on all the labour of your hands; yet ye *were* not before me, saith Jehovah.

18 Set ye now your hearts from this day, and upward from the four and twentieth day of the ninth *month*, even from the day of the foundation of the temple of Jehovah, set ye your hearts.

19 Is the seed yet in the barn? as yet the vine, and the fig-tree, and the pomegranate, even the olive-tree hath not brought forth: from this day I will bless.

20 Then was the word of Jehovah again before Haggai in the twenty and fourth of the month, saying,

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth.

22 And I will change the throne of kingdoms, for I will overthrow the strength of the kingdoms of the nations: also I will turn the chariots and the riders, and the horses and their riders shall descend, each by the sword of his brother.

23 In that day, saith Jehovah of hosts, I will take thee, O Zerubbabel, the son of Shealtiel my servant, saith Jehovah, and I will make thee as a signet: for in thee I have chosen, saith Jehovah of hosts.